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RURAL SURVEY

County of Huron, Ontario



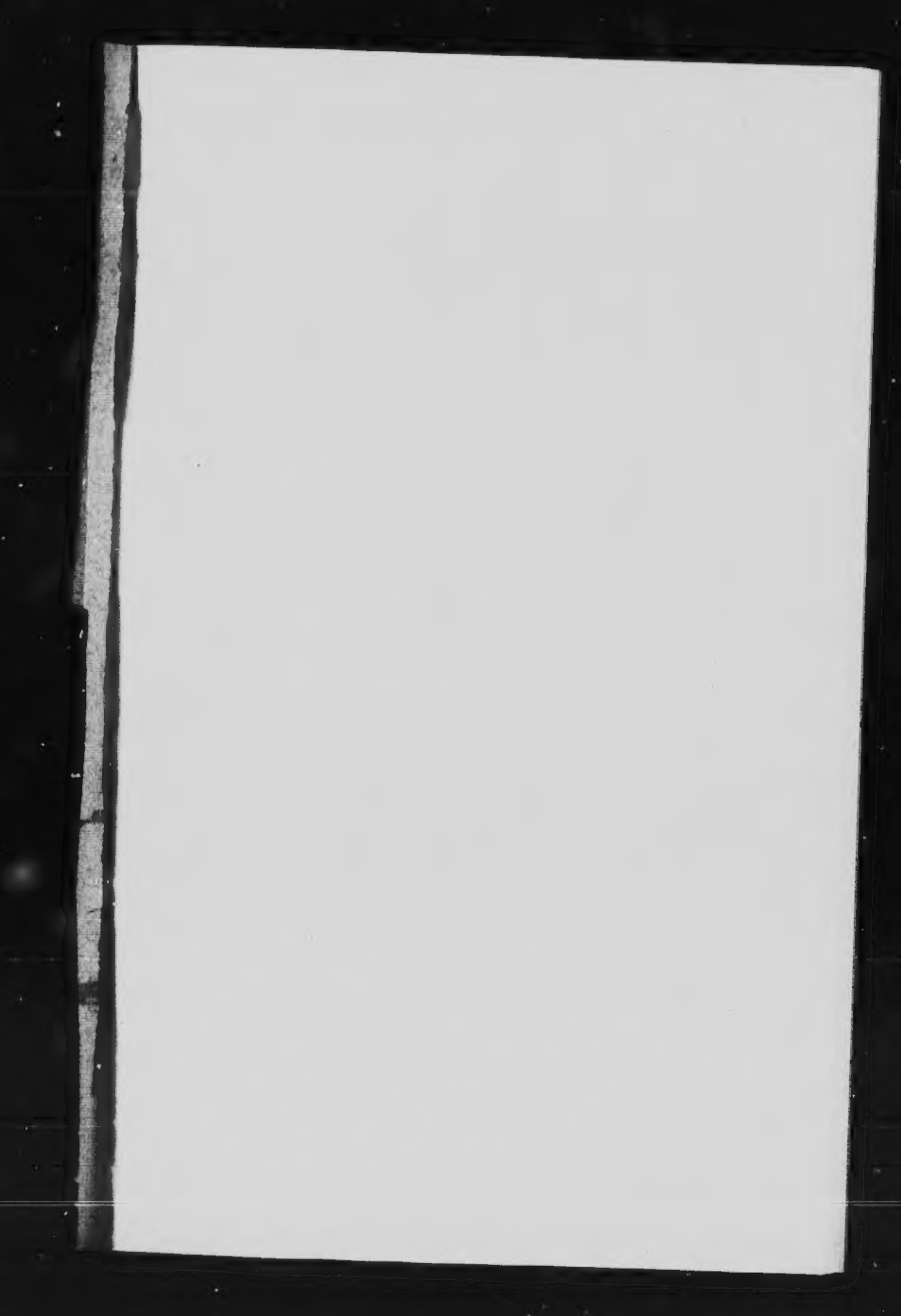
BY

CO-OPERATING ORGANIZATIONS

OF THE

Presbyterian and Methodist Churches

Price, 15 Cents





MAP OF HURON COUNTY.

COUNTY OF HURON, ONTARIO



REPORT ON A RURAL SURVEY

OF THE

Agricultural, Educational, Social and
Religious Life



PREPARED FOR

THE HURON SURVEY COMMITTEE

BY THE

Department of Temperance and Moral Reform of the Methodist Church,
the Board of Social Service and Evangelism, and the Board
of Sabbath Schools and Young People's Societies
of the Presbyterian Church

DECEMBER-JANUARY, 1913-1914

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Preface

The Huron Survey has the distinction of being the first rural survey in Canada. It was made through the co-operation of the General Board of Temperance and Moral Reform of the Methodist Church and the Boards of Social Service and Evangelism, and Sabbath Schools and Young People's Societies of the Presbyterian Church in Canada. In Huron a local organization of ministers and laymen, of which the Rev. George Jewitt was president, and the Rev. Samuel F. Sharp, B.D., secretary-treasurer, through sub-committees and otherwise, managed the local work, advertising, etc., and assisted in every way in gathering information. The actual field work was done under the direction of the Rev. Walter A. Riddell, B.D., the expert in Social Survey work, under the Co-operative plan of the Social Service Boards of the Methodist and Presbyterian Churches, assisted by a number of local workers. Rev. Mr. Sharp gave continuous and valuable service, as did Rev. A. Laing, B.A., and many others. The results were tabulated and worked out, authorities consulted and records searched, and the report compiled by Dr. Myers, representing the General Assembly's Board of Sabbath Schools and Young People's Societies.

In the survey the aim has been to ascertain and display the facts, present the actual conditions, bring into high relief the most striking features, whether good or bad, and make clear a programme or policy for the future. It is hoped that the three following points will stand out with the utmost clearness and emphasis:

The first is, *the supreme importance of the development, in children and young people, of the highest character through education and training.*

The second is, *that no one institution or movement will solve the country problem, but that all forces must unite and co-operate for that end. Much can be done through the public school; much through farmers' organizations; much through Governmental action, as in a*

progressive immigration policy or tariff reform; much through the Church; but no one alone is sufficient. All must work together, each making up what is lacking in the others.

Third, that, from its natural position of leadership, its trained and educated ministry, its complete organization, its close and constant touch with the people, its non-partisan character, its moral and spiritual appeal, and its unifying bond, *the Church is the organization that is best qualified to lead in the rehabilitation of the country.* The opportunity offers. If the Church responds a great advance will be made; if the Church fails the loss will be irreparable.

To all who have assisted in the survey in any way, sincere thanks is hereby expressed. The work has been done, and this report is sent out, in the hope that the prosperity and happiness of the people of Huron may be promoted and the Kingdom of God extended.

WALTER A. RIDDELL,

Social Service Boards of Meth. and Presby. Churches.

A. J. WM. MYERS,

S.S. and Y.P.S. Board, Presbyterian Church.

SAMUEL F. SHARP,

Secretary, Huron Survey Committee.

Religious Conditions in Huron County

Huron County has a rich soil and good climate for farming. The country is level and generally low-lying. The soil in the southern part is a fairly heavy clay loam. It is inclined to be damp and is excellent for pasture, so that conditions are favorable for dairying and stock raising as well as mixed farming. In most places the land is improved by draining. Tile for this purpose is manufactured in the county. In the northern part the soil is lighter and somewhat stony. Apples and other fruit do well everywhere. It is to be regretted that no Government soil survey has ever been made.

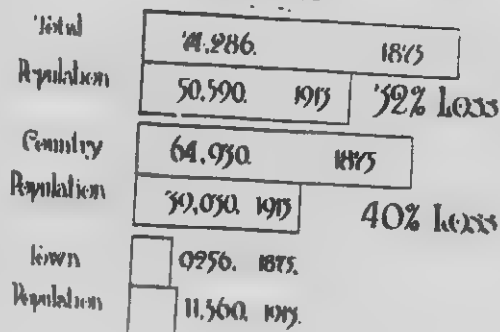
But in spite of all its wonderful natural resources the population has decreased alarmingly since 1875. The total loss has been one out of every three persons (32 per cent.) and a loss in the country section of forty per cent. The town population has not increased since 1881. The figures are as follows:

	Country Sections.	Towns.	Total.
1875	64,930	9,256	74,286
1881	61,245	11,568	72,813
1891	55,499	11,286	66,785
1901	50,478	11,342	61,820
1911	41,986	11,997	53,983
1913	39,379	11,582	50,961
1913	39,080	11,560	50,640
Loss since 1875	40%	.....	32%

The following chart shows graphically how great the loss has been:

Decline in Population in Huron

1875-1913



The loss is still going on. Below are the figures for the different townships, villages and towns for 1912 and 1913.

Townships—	1912.	1913.	Townships—	1912.	1913.
Ashfield	2,049	2,542	Wawanosh, E. . .	1,541	1,497
Colborne	1,486	1,433	Wawanosh, W. . .	1,362	1,654
Goderich	1,820	1,856	Villages—		
Grey	2,699	2,644	Bayfield	483	480
Hay	2,882	2,739	Brussels	931	954
Howick	3,207	3,298	Blyth	711	679
Hullett	2,259	2,288	Exeter	1,479	1,537
McKillop	2,174	2,081	Hensall	677	708
Morris	2,122	2,129	Wroxeter	336	319
Stanley	1,758	1,672	Towns—		
Stephen	3,270	3,313	Clinton	2,252	2,110
Tuckersmith . . .	2,053	1,937	Goderich	4,774	4,906
Turnberry	1,833	1,607	Seaforth	2,015	1,925
Usborne	1,865	1,863	Wingham	2,541	2,619

GENERAL CHURCH CONDITIONS

The effect on the country church is obvious. There is the disheartening influence of diminishing numbers, the continual loss of workers and of the young people of the church and the consequent loss of young families. While the rural population has decreased so much, the country school has lost more heavily still. (See report on the schools.)

The different denominations have maintained about the same relative proportion of the population throughout. Comparing several leading denominations for 1881, when the population was at its highest, with 1911, the last census year, the percentage is as follows: The Anglicans in 1881 formed 16% of the population, and in 1911, 13%; the Presbyterians 33% and 34 3-5% respectively, the Methodists being a shade lower; the Roman Catholics 8 5-7% and 8 1-3% respectively. The Congregationalists numbered 406 in 1881 and 52 in 1911, and their four preaching centres, Howick First, Howick Second, Wingham and Turnberry have all been discontinued. The strain has been proportionately great in other congregations. On page 16 will be found a chart showing how many are gaining, standing still or losing in membership.

The following table, giving the Government census of the religions of the people of Huron County from 1881 till 1911 will make clear in detail how great the loss has been. The order in which the names are placed has been changed by putting the seven larger denominations first to make comparison easier.

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RELIGIONS OF THE PEOPLE OF THE HURON ELECTORAL DISTRICTS

RELIGIONS.	1871.		1881.*		1891.		1901.		1911.		Totals.							
	Huron South.	Huron North.	Huron Centre.	Huron South.	Huron North.	Huron East.	Huron West.	Huron South.	Huron East.	Huron West.	1871.	1881.	1891.	1901.	1911.			
Anglicans	4,923	7,406	3,818	3,970	4,634	2,988	3,438	2,636	2,832	2,564	1,735	2,572	12,389	12,472	8,479	6,397	7,031	
Baptists	745	651	324	958	672	535	191	428	1,539	338	81	361	1,389	1,954	967	832	723	
Congregational	191	191	32	33	341	245	34	163	164	42	42	30	221	406	382	207	52	
Lutherans	1,014	756	607	1,066	883	692	1,127	425	1,155	55	469	1,262	1,770	1,978	1,406	1,635	1,853	
Methodists	1,014	10,998	7,640	9,304	8,488	6,114	5,154	7,233	5,804	4,478	7,212	5,310	8,538	18,896	25,320	18,391	17,494	
Presbyterians	2,629	11,727	10,789	5,082	10,012	7,191	7,141	6,348	6,768	6,584	6,233	6,691	2,117	5,565	2,810	25,683	20,880	
Roman Catholics	2,308	3,604	2,915	1,817	1,976	480	2,988	1,932	400	2,352	1,700	514	2,590	1,616	6,302	6,708	4,353	
Smaller Denominations†																		
Adventists	31	1	1	1	13	13	1	1	250	8	11	31	11	11	1	258	11	
Brethren	183	183	183	123	61	216	70	192	34	111	11	17	21	21	504	457	342	
Christians	21	31	4	18	53	6	31	42	32	1	1	1	1	1	1	1	4	
Disciples																		
Friends																		
Jews																		
Mennonites																		
Mormons																		
Salvation Army																		
Protestant	237	76	7	106	75	68	113	873	34	44	11	64	20	24	244	203	203	
Pagans																		
Various	1,081	180	72	300	187	153	916	192	303	111	122	190	20	186	325	119	112	
Unspecified	194	203	28	161	180	365	142	142	81	45	28	72	297	329	235	129	141	
Total	27,149	39,016	26,454	33,333	27,103	18,968	19,184	20,931	17,297	17,448	18,774	16,289	19,508	17,168	68,165	76,970	38,173	32,963

* Between 1871 and 1901.

* Between 1871 and 1881 the County was divide into three electoral districts, not into two as previously.

† Including 334 belonging to Evangelical Association.

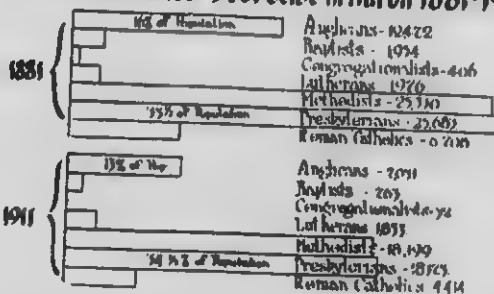
The following table of statistics for the Methodist Church represents the general changes that have taken place, relatively, in all the different denominations.

YEAR.	Church Membership.	SUNDAY SCHOOL MEMBERSHIP.			MINISTERS' SALARY.			Total Money Raised, including Ministers' Salaries.
		Attending Scholars.	Officers and Teachers.	Total Sunday School Force.	Number of Ministers and Clergymen.	Total Salaries.	Average Salary.	
1885*.....	6,023	6,394	848	7,242	27	\$16,344	\$605	\$42,770
1891.....	7,336	7,066	918	8,003	22	22,107	691	54,340
1901.....	7,637	6,872	805	7,260	27	19,828	734	60,019
1913.....	7,623	5,524	782	7,076	27	24,210	697	81,663

* First year after Union.

The following chart, "The Churches' Decrease," sets forth these figures clearly:

The Churches' Decrease in Huron 1881-1911



But notwithstanding the steady, disheartening decrease, many churches in the open country have fought a good fight and maintained their efficiency though depleted in numbers. From the number it will not be invidious to mention one as a type of the work that has been done in several places. The Rev. Colin Fletcher, M.A., was settled as minister over the congregations of Thames Road and Kirkton in 1879, and has continued in that position ever since (1914), a period of thirty-five years. The first church, built of stone, was replaced in 1882 by the present fine brick building of Gothic architecture, and

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MINISTERS' HOUSES,
MINISTERS' HOUSES,
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A SAMPLE OF THE BEST CHURCHES AND MINISTERS' HOUSES, IN THE
OPEN COUNTRY, HURON COUNTY.

There are a large number of fine church properties in this section.



AN UNATTRACTIVE COUNTRY CHURCH. (See page 11.)

the first manse by a large new one built in 1904. The present eldership of this church are either sons or sons-in-law of the first elders ordained here. The Young People's Society and the Sunday School have always been given a great deal of attention in the congregation.

The Presbyterians of Huron County numbered 25,623 in 1881 and only 12,000 in 1911, while in Usborne Township, where this church is situated, they numbered 3,074 in 1881 and only 1,843 in 1911, but the work has gone on. Both congregations of this charge have only 105 families. Their gifts to missions last year amounted to \$670.

From this purely country church have gone out leaders in many walks of life all over Canada and the United States—agriculturists, business men, doctors, lawyers, teachers, ministers, etc. This country congregation has, steadily through all the years, exerted an influence that has affected the welfare of Canada. What is true of it is true of many other little country churches. Such records should cheer the heart of every worker in a small rural community.

But many of the rural churches are poor buildings, displeasing to the eye in architectural design, shabby, and unattractive within and without. In a county like Huron there is no need for such churches. A people's progressiveness and general tone can usually be judged by the appearance of their churches, schools and other public buildings. There are far too many of the type presented in the accompanying photograph. A church may be attractive without being very expensive. Children, particularly, judge religion in the way it is presented concretely in buildings, services, equipment and attractiveness. *Religion should be presented in the most attractive way, if it is, as all Christians profess, the source of all joy and life.*

In the diminished population the overlapping of different denominations is more painfully evident. The table on page 9 gives the number of the different sects found in the county. Regularly in the little village is found three, four, five or even more churches in the centre of a population sufficient to support one nicely. Several ministers often have to travel over the same ground among the same people. Divided into so many denominational groups, the work among young people in any one church is made difficult.

Most of the villages are alike in the number of churches. All cannot be cited, so one is taken to show how glaring in the present conditions is the overlapping. In a rural survey it is necessary to take a village in a purely rural section, of which there are a number in Huron. Auburn is a good representative case.

Auburn, a village of about 250 persons, is situated at the junction of Wawanosh, Colborne and Hullett townships, with no town or large village near. In this little village there are *five* churches. These, with

their seating capacity, membership and number of families, are here given:

OVERCHURCHING IN AUBURN

CHURCHES.	Seating capacity.	MEMBERSHIP.				Number of Families.
		10 years ago.	5 years ago.	Now (1914)	Resident.	
Anglican.....	175	75	75	75	75	19
Baptist.....	250	...	46	86	33	10
German Lutheran.....	150	34	34	32	30	15
Methodist.....	200	107	101	114	114	40
Presbyterian.....	300	155	181	195	196	71
Some of the surrounding Churches are as follows:—						
Evangelical Lutheran.....	160	...	...	...	...	...
Benmiller Methodist.....	200	...	...	57	...	...
Bethel Methodist.....	150	49	50	50	50	16
Ebenezer Methodist.....	150	34	34	38	36	12
Nile Methodist.....	250	172	139	131	116	48
Shepardston Methodist.....	150	63	84	107	93	32
Zion Methodist.....	200	...	68	50	59	19
Auburn Presbyterian.....	150	40	35	30	30	24
Smith's Hill Presbyterian.....	250	101	108	99	99	42

And it is not as if there was a large unchurched territory to minister to. All around, within easy distance of Auburn, are many churches. See the table above and the accompanying map.

The Colborne Evangelical Church is situated about 1½ miles from the Benmiller Methodist Church and half a mile from the Bethel Church (Methodist). It is a small building, seating about 160 people, and has a small congregation. It shares its minister, who lives in an inconvenient parsonage near by, with a distant appointment away down the country. These two points cannot or do not raise half of a reasonable amount of salary for a country preacher. The Missionary Fund of the Evangelical Association helps out very liberally in finding salary. The church in question has a fair Sunday school, and its members are diligent and active for good.

The Methodist minister who lives at Nile preaches also at Shepardston (5 miles) and at Ebenezer (6 miles). The Methodist minister who lives at Benmiller serves Zion North, Zion South and Bethel as well.

The Methodist minister who lives at Auburn preaches also at Westfield and Donnybrook.

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Number of
Families.

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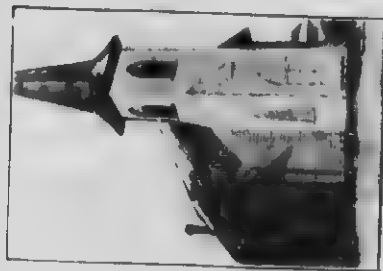
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GERMAN LUTHERAN
CHURCH.



PRESBYTERIAN CHURCH.



BAPTIST CHURCH.



METHODIST CHURCH.



ANGLICAN CHURCH.

THE FIVE CHURCHES IN AUBURN, A VILLAGE OF 250 PEOPLE.

The Presbyterian church and manse are fine buildings; the Methodist is old and going into disrepair because the union of the two denominations in Canada is expected soon; the Anglican church is a small and old building. These three congregations have each long established. The Baptist church is a new brick building. Formerly the Baptists worshipped in a little church some miles from Auburn.

The Anglican minister who lives in Blyth serves also St. Mark's, Auburn (6 miles), and Belgrave (12 miles from Auburn and 6 from Blyth), coming to Auburn every second Sunday.

The Baptist minister lives in Clinton and also serves Auburn (14 miles of the best road), preaching twice in Clinton and once at Auburn each Sunday.

The Lutheran minister at Auburn serves also Port Elgin (50 miles by train), and another station. He is at each place every third Sunday in turn.

The Presbyterian minister at Auburn preaches there every Sunday morning and every second Sunday evening, alternating the evening

OVERLAPPING OF CHURCHES IN HURON COUNTY.



service with the Methodist minister. He also preaches at Smith's Hill (5 miles) every Sunday afternoon.

The large number of churches is partly accounted for by the fact that before the Union of the Methodist Church there were several branches of that body, for example, the Bible Christian Methodists, the Episcopal Methodists, and the Welsh Methodists, in this vicinity. At one time there was a Methodist church or meeting-house every two or three miles—small, bare buildings with no architectural beauty. A number have been abandoned.

With so many churches struggling for an existence the cost of maintenance is out of all proportion to the amount given for advancing the Kingdom in other places, and the work must suffer in efficiency.

In view of the appeals from Missions at home and abroad the Church must seriously face and lay upon its conscience conditions such as above, which exist all over Canada from Atlantic to Pacific.

Church ordinances are well supported. There are no long vacancies. Church buildings and manses are on the whole good, and are built chiefly of brick and stone. The cost of church buildings varies from \$15,000 to \$300, the median* being about \$2,300. Practically every congregation provides the minister a free house. These manses run from \$4,000 to \$1,000, and the median is about \$2,000. They are usually of brick and very comfortable. The buildings are kept in good repair, 60% spending money for this last year.

The church lawns and grounds are usually neat and well kept. The seating capacity of the largest church in the country is 600 and of the smallest, 100, the median being about 250.

There is a lack in the church buildings of separate rooms for classes, clubs and societies. Almost half (42%) have no suitable room except the auditorium; 5% have one other room; 12% two; 5% three; and only about 25% have more than three separate rooms. About half the number have a kitchen; 16% have a dining-room. Not one has a gymnasium or playroom.

These simple facts tell a significant story; the church is a preaching-place. Little is done to cultivate the actual life of the people in their every-day problems, their social contact and recreational activity.

A few churches have cemeteries adjoining, but this custom is being abandoned because of the conviction that the church grounds should be a meeting-place for the living. Expensive tombstones and monuments are erected, but the care of the grounds, with their irregular surface formed by the graves, is a problem in the country. A few are well kept, a few neglected, the majority indifferently well looked after. The following photos show the difference between a community cemetery beautifully kept and an individual congregation's cemetery.

One of the very commendable features in connection with the churches is the horse sheds. Practically every church has a great spreading building for this purpose. Often the horses are unhitched and put in, but the newer sheds are immense concrete structures large enough to accommodate both horses and rigs.

There has been a gradual increase in ministers' salaries. The salaries paid five years ago were an increase of 7% over what was

* The "median" is that above which and below which is the same number of cases. In computations of this kind it is the safest average.

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A CONTRAST IN CEMETERIES.



HURON'S SPLENDID SHEDS.

paid ten years ago, while the present stipends show an increase of 26% over ten years ago and 17% over what was paid five years ago. In 15% of the cases a church treasurer is paid. The amount varies from \$10 to \$100. In every case this occurs in a Presbyterian church. Almost every church has a paid janitor, the salary varying from \$5 to \$150 a year, the median being about \$40. About 15% pay some other person or persons, generally an organist, and in a few cases a choir-master as well.

The fuel and light bill is suggestive. It amounts to from \$5 to \$175 a year. As many churches pay \$30 or less as pay over \$30. In some cases wood may be provided free, but on the whole this is not so. The figures mean that little heat or light is used; that is, that the church plant is seldom open in the evenings, and that consequently the church is not a centre for the activities or social life of the people, young or old. This explains, in part at least, why some boys' clubs meet in the hotels, where a warm, comfortable, bright room is provided, and not in the church, standing dark and chill one hundred yards distant. The churches in Huron ought to use more heat and light.

The average contribution to Home Missions is less than \$75 from each church, and to Foreign Missions \$108 per year. The Presbyterian churches have a long lead, their giving being \$162 for Home Missions and \$158 for Foreign Missions. Another \$75 is given on the average by all the churches to other benevolences.

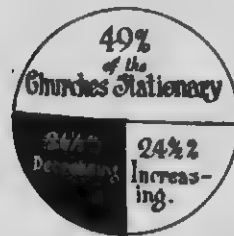
Eighty-three per cent. of all money is raised by regular subscriptions, 13% by collections, and 4% by socials. Almost all use the envelope system, and a third of the number use the duplex envelope. Seventy per cent. of the Presbyterians use the duplex envelope, 23% of the Methodists, and about the same proportion of the Anglicans. Practically every church is self-supporting.

In ten years the church membership has increased 14%; 43½% of the churches have increased, 51% have decreased in membership in ten years, and 5½% remain stationary. In many cases the increase or decrease has been very slight. Counting all that have not gained or lost ten or more members in ten years as stationary, only 24½% have increased and 26½% decreased. That is, one-half are stationary, while the population has decreased greatly.

The size of the congregation does not seem to be a determining factor, as some of the largest and some of the smallest in all denominations are increasing and some decreasing. One-third of the Methodist and half the Presbyterian congregations are increasing. Over

95% are resident members—that is, live within ten miles of the church. On the average there are 58 families to a congregation (median 42). The Anglicans have 42, the Methodists 48, and the Presbyterians 80. This indicates the different policy of the two large denominations—the Methodists take the church to the people, and have a large number of small churches; the Presbyterians attempt to bring the people from a greater distance. The number of members of each is about the same, while the Methodists have nearly twice as many church buildings. The Anglicans number a little over half of either the other two. All other denominations are small. About 60%

Churches and Growth.



Counting as Stationary all that have not gained or lost 10 or more members in 10 years. In the same period the population has decreased rapidly

of the membership live in the country and 40% in villages. Practically every farmer has his land in his own name, not 5% living on rented places. These figures show what a tremendous advantage the church in Huron has over many other rural districts—for example, in some places in the United States, where the tenant farmers are in the majority with all the attendant evils of that system, and where the country membership has dwindled to a very small proportion.

Members under twenty-one years of age amount to only 14½%. The Anglicans have the highest per cent. under twenty-one, namely

16%, and the Presbyterians the lowest—11% The Methodists have 14%. Of the members under twenty-one, two-fifths are boys and men.

Church attendance is fairly good. Morning congregations run from 17 to 264, with a median of 88; the afternoon from 40 to 220, with a median of 55; the evening from 28 to 300, with a median of 100. About 40% are men and boys. (See chart.) The average attendance each Sunday is about one and one-half times the total membership, and, counting all preaching services, amounts to half of the full seating capacity of the churches. The number who attend prayer-meeting is less than one out of every ten who attend church. Of these over two out of three are women. The old-fashioned prayer-meeting is not reaching the people, especially the men.

The Prayer Meeting.



less than 10%

Some of the ministers are apparently contenting themselves with the preaching and prayer-meeting services. But many are doing a great work for the upbuilding of everything that influences country life for good. They are putting their very life-blood into their work.

The proportion of attendance of women and girls at church and prayer-meeting represents fairly well the proportion of church work enthusiastically carried on by them. Practically every congregation has its Ladies' Aid, Woman's Missionary Society, and often one or more other organizations. On the whole these societies are engaged

in some definite and practical work. Without the splendid loyalty and service of the girls and women the work in Huron would be sadly crippled. With the exception of the Sunday school, Young People's Society, and an occasional Mission Band, theirs are, with very rare exceptions, the only real, live, efficient church societies. This is very largely because work with boys and men is not so well understood and has not been given the care and attention it deserves. The chart on page 22 shows that this is particularly true of Huron.

Huron, except in a few towns, is a strongly temperance community. Finally, on the 29th of January, 1914, the temperance forces succeeded in carrying the whole county by a large majority. When the law goes into effect there will not be an open bar (legally conducted) in the whole county.

Very seldom has a minister more than two preaching services a day. Most of the exceptions are in the Methodist church. The median distance from where the minister lives to the churches in which he preaches is a little less than four miles. The congregations are usually compact. Two services, requiring one sermon, and a short drive, makes the minister's work not too burdensome, and makes it easily possible for him to give time and attention to the Sunday school and other organizations and to be a leader in every advance movement in the country.

For this the ministers are well fitted educationally, nearly all having the advantage of being graduates of colleges. Only one or two from the small denominations report any other occupation; all their time is given to the ministry. The amount spent on books runs from \$8 to \$75 a year, the median being \$43. The median time spent in the previous congregation was 3½ years, and in the present 2 years. Six Presbyterian ministers spent 6, 7½, 8, 12, 13 and 18 years respectively in the previous congregations, and one has been 10, three 20, one 31 and one 35 years in their present charges. Ministers keep in close touch with the people by services and by visitation. The median number of visits each year is 250. One Methodist and one Presbyterian minister report 600 visits each last year!

In answer to the request for suggestions as to how the Church might better serve the country one worker replied: "Make the minister not dependent, economically, on his people. This could be done by (1) State endowment; (2) the local congregations paid by the whole bishopric; (3) by a ministers' society." This plan would not help meet the situation.

A number point out that overlapping must be prevented, and, if possible, remedied where it exists, that a united stand may be made and

the rural communities unified, not divided. (See "Overchurching in Auburn" and "Overlapping of Churches," pages 12, 13.)

Some see clearly that the Church must take the lead in rural life for reform in education, farming and social life through community action and by fostering a co-operative spirit; and that in doing this the Church must become more of a social centre and must be more of a moral tonic—dealing with the relationship between men in everyday life—and less a theological school, or mere preaching-place.

The Church in Huron (and its representative, the minister) is held in high esteem by the vast majority of the people. This is its rich heritage from the past. Then it met the needs of its age. Will it hold its position of influence?

Huron County still pursues very largely the traditional lines of agriculture and business. What changes have been introduced have come gradually. The indications are that within a few years great advances will be made—for instance, in scientific farming, co-operation among farmers in many lines, better education, means of communication, tax reform, a larger social life and in other ways. Just now as the advance hesitates the need is for leadership. Who will lead? *The answer to that question is fraught with momentous issues for the Church.*

What organization has the most strategic position? The school is advancing and will help more and more as a community centre, but it has no organization at present. Farmers' Institutes are gaining in influence, but as yet they have not the power to unite many interests. Other societies are in much the same position. The movement for co-operation among farmers has a strong economic appeal and is rapidly gaining. It is a uniting force on a common principle, but lacks in organization, leadership and buildings. One organization stands out prominently, thoroughly equipped with buildings, organizations of all kinds, trained leadership, appeal to all interests, a great unifying bond, and in constant, intimate contact with the people—namely, the Church. *If the Church will recognize its position and qualifications, if it will face the present situation, and if it will arouse itself and keep abreast of, rather be a leader in, the rapid advance which is taking place in every line, its continued pre-eminence is assured.* This will mean heroic endeavor on the part of ministers and church workers to get in touch with and master the salient points of present-day movements in church life and work, in the rural problem, in the tremendously important and pregnant advance in religious education, in public school education for country life, in farmers' movements and in the great social movements.

What is the condition of the Church? To a casual observer it is good. Congregations are average size; the Sunday school is attended

and conducted as usual; contributions are increasing; church buildings are well kept; missions are supported better, especially in the Presbyterian Church, which has increased its missionary givings largely in the last year or two; people are friendly to the Church—there is no antagonism; ministers are fairly well paid, and have good houses provided.

But on closer examination other symptoms appear. Churches are very largely for preaching. Attendance and giving have not gained much if any in *proportion* to population and wealth. The preaching service, once a day in the country or twice in the village, is the one great activity of many of the churches. The preaching itself is in some cases in keeping with traditional religion which suited the traditional agriculture and conditions of life. One minister who represents a type in every denomination sums up this attitude in these words: "What the Church needs most of all in the country is to be faithful to the old ideals. Its mission is to hold forth the word of life. Institutional activities are largely out of place in the small community. The Sunday services for worship are still the grand means for influencing life." By the context the contrast here is between mere preaching and the "institutional activities" of organized work among children, youths and farmers' organizations. It is the contrast between the church of fifty years ago and the best churches of to-day. To such minds no rural problem exists. Scientific farming, co-operation, school curriculums, have no place in the minister's study, along with Matthew Henry and the like; recreation of the youth is too frivolous and insignificant for attention, except as the subject of an occasional "exhortation" or "warning"; for these the Sunday school, run as it was in their father's day (see report on Religious Education, pages 30-39), is quite up-to-date, and they seem unmoved by any broader vision of what it should be. *Such an attitude rings the death knell to the leadership of the Church.*

The attitude of another type, found in every denomination and increasing, is represented in these words on how the Church can be most helpful. "(1) Reinterpret faith and practice to the new age; (2) exalt the inner life and the devout; (3) give the light of the best Biblical scholarship in the interpretation of the Bible; (4) bring the people into touch with modern missionary principles and social problems, and (5) cultivate a virile and sane intellectual activity and a careful yet drastic action in regard to social problems." Another says, "Lead in rural life for reform in education, farming, community and social life." Others, feeling the problem made by modern conditions, are now fully alive to the importance of guiding the recreational life of the country. Some are leaders in all the activity and

life of the people. Some grasp the significance of religious education and social betterment and see that the most fundamental and permanent work is the safeguarding and character-development of the young, and that therefore religious education demands every attention.

They also see that, though the Church essentially embodies a great principle of unity and brotherhood, the churches are sometimes dividing the people. The study in overlapping (page 11) shows this clearly. For example, the young people are so divided up denominationally, that community effort in recreation and in all activities for the development of Christian character and training in service is made difficult.

The Church has an enviable opportunity now to unify and lead the progressive forces in the county. The call is insistent for uniting all church forces that the Church may be in fact in the coming days what it is naturally qualified to be—the leader in the country's progress in every department, giving to all the highest Christian ideals.

The Young People

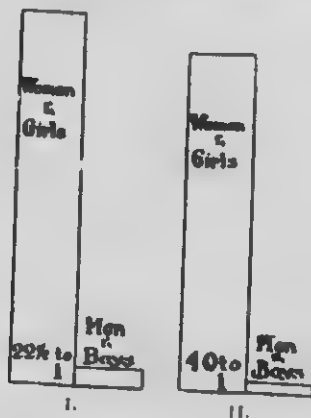
The study of the Sunday school reveals the fact that only 37% of the boys and young men and 53% of the girls and young women thirteen to twenty years of age are in regular average attendance. (See page 31 and chart.)

If the Church is not ministering to the young people through the Sunday school, how else is it meeting their needs?

About one-half the charges have a Young People's Society. The enrolment of boys and men runs from 4 to 40, with a median of 14;

Startling!

Proportion of Societies & Membership
in Huron



I. Represents proportion of Societies for women and girls to those for men and boys.

II. Shows the relative membership.

and the average attendance from 2 to 30, with a median of 10. The enrolment of girls and women runs from 6 to 60, with a median of 20; and the average attendance from 2 to 50, with a median of 15. About two-thirds of the enrolment and average attendance is female.

In addition to forming two-thirds of the Young People's Societies, there are twenty-two and one-half times as many other societies of girls and women, and nearly forty times as many members as there are of men and boys.

This does not include Mission Bands, Sunday school organizations or governing and managing bodies such as sessions and trustees. Ladies' Aids, Woman's Missionary Societies and Sewing Circles flourish, and the girls and women are doing fine work. There is no evidence from a study of societies that the boys and men are doing their share or that the Church is supplying means through which they can find congenial activity. This means the Church is losing its hold on the men and boys, and the study of the Sunday school shows that the weak point is in the handling of adolescent boys in the Sunday school. (See page 32.) Unless the boys are held there through intelligent educational endeavor the Church must suffer depletion of active men in its ranks.

What is being done in the societies is as important as the number enrolled. Usually the Young People's Societies follow the traditional lines. The meeting is a more or less judicious mixture of singing, praying and reading bits from the religious press and from "predigested" helps. The great lack is that rugged vitality which comes from a definite purpose, concrete and practical. The above activities are right and necessary if used as a means to an end; but not if made an end—and the only end—in themselves. The women's societies all have a definite purpose—sewing for the needy, paying off the church debt, fixing the manse, studying and supporting some missionary enterprise. But in the Young People's Societies too often any "point" is lacking to the work. A formal abstract or academic study of religious texts does not grip young men.

To the question as to what activities the society carries on (1) in the church, (2) in the community, (3) beyond the community, only five mention anything except the regular programme to Question 1. These answered: "Young men are all sidesmen," "Members help in the Sunday school," "Help at tea meeting," "Give to church building fund," "Help at socials and send flowers." Few of these are really society activities. Only two gave any specific answer to Question 2. These mention "visiting the sick" as the only community service. This is usually not an overwhelming burden in a country place, not enough to stimulate the energy and strength of young men. In answer to (3) practically all say "Giving to missions." One "supports a native teacher in India." The great Missionary enterprise has been a blessing to the Church, if for nothing else than that it supplies a mighty motive for concerted, consecrated effort, calling forth the interest, sympathy and heroism of its members.

A LIVING

Young People's Society

Studied and Discussed "Canada's Problems."

Spent *Six Weeks* on one of these, namely:

"THE COUNTRY CHURCH."

Some of the questions (prepared one week and discussed the next), and the conclusions arrived at were:

What is the Rural Problem?

- (1) Fewer people than ten years ago.
- (2) Not only boys but girls leave.

Where have people gone?

- (1) To the West and New Ontario.
- (2) To the cities.

Why do they leave rich, fertile Huron?

- (1) Land hunger.
- (2) Love of adventure.
- (3) Desire to make own fortune.
- (4) Not enough at home to make a home for all.
- (5) Demand for shorter hours and cleaner clothes.

How keep young people on the farm?

- (1) Show what true life means.
- (2) Shorter hours.
- (3) Some share in proceeds (spending money).
- (4) Partnership in management of the farm.
 - (a) Boys—Ownership and control of something.
 - (b) Girls—Piece of flower garden and room at their own disposal.
- (5) Less isolation.
 - (a) Telephone.
 - (b) Week-day activities under auspices of the church; free use of church plant.
 - (c) Community fellowship and activities.

The minister guided the meetings, but, because the problem was a practical one in the life and experience of the young people, it became a *vital discussion* in which most of them took part. The definite *end* was to find solutions for the good of the *Country* and of the *Church* by helping the *Young People* to stay in Huron. Perhaps few will think the analysis adequate, but it is the work of the *Young People themselves*, and affords food for thought for older people.

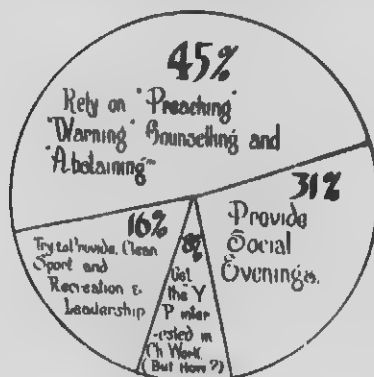
There are some live societies. Contrast the vitality and snap of a group discussing some present, live problem in their own experience as is outlined on page 24 (A Living Y. P. Society), with one following, day after day, a stereotyped, hymn-singing, paragraph-reading programme. It must not be thought that the work of such societies is under-estimated or held in light esteem. They are doing much in developing the devotional life of the young people, but this part of their work would be multiplied vastly if there was some concrete objective aimed at by every society. These societies are technical schools for training in actual service. At present three are taking part in meetings to one who is doing definite work. If the object is to train efficient workers the societies must see to it that ways are provided, and that the membership—not a few leaders—are trained by really doing the work. Every efficient trained worker in the Young People's Society will be a trained, efficient worker in the Church. *Will the Young People's Societies in Huron rise to this their opportunity?*

The question of recreation is a big problem in the country. No objection is found to baseball, football, skating, croquet, tennis, literary societies, home talent plays, lectures, or picnics. Only one finds fault with singing schools, two with house parties, and two with church socials. Three think agricultural fairs are injurious. Forty per cent. believe motion picture theatres are often injurious, and 20% think they sometimes are. Of the twelve who reply to this question, nine say the circus is injurious. All but two say that dancing is harmful. And all but one that both card-playing and pool are harmful. One says: "Have yet to find community where dancing helped." Of thirteen who reply to the question, all but one say theatres are harmful. In every case these replies refer to these forms of recreation as they are now carried on in Huron County villages, towns and country places. For instance, no one by his reply says he believes motion pictures are necessarily harmful or might not be most helpful. The theatres referred to are the motion picture and vaudeville houses of small towns, under commercial control.

This question of recreation and fellowship in the country is of great importance. How are the churches attempting to meet the situation? Forty-five per cent. rely on "preaching," "warning," "counselling," and the example of "abstaining." This is entirely negative. It is the method of a past age employed to meet the needs of a new day. This method finds its humiliating culmination in the notices seen in sections of Huron in which those who disturb evening meetings are threatened with legal prosecution. If the young people are directed in their activity their energy is led into channels of wholesome sport and service. If it is not directed, rowdiness and hoodlumism, too prevalent in Huron, are the inevitable result. Juvenile crime

is but "love of fun gone wrong," says that great leader, Jane Addams. This love of fun, coupled with lack of any avenue of healthful activity, brings its own inevitable result. The rowdiness is but an outward symptom of the malady. The only cure is healthful, natural exercise and enjoyment of God's good gifts—life, strength, air, the company of others under the best auspices, such as the church can give. With rare exceptions, where the church meets the needs of young people the church has their enthusiastic, loyal support. It is for the good of both that the cause of recreation is pleaded. Thirty-one per cent. provide social evenings lawn parties, entertainments and evenings

The Churches and Recreation.



in Huron.

at the manse. One says: "If homes of members were oftener open for helpful gatherings it would help the young people." There is still urgent need in Canada for practising the gospel of hospitality in its true sense.

These ways are all necessary and good, but are they enough? Eight per cent. meet the difficulty by "Getting the young people interested in church work." But how can this best be done? Sixteen per cent. say, and all thoughtful people will agree, that the situation can be met only by providing better clean sport and games, and by their example and encouragement they are doing this.

Each natural demand must be met: physical activities and recrea-

tion, as well as intellectual, emotional and social. Through these activities fellowship is developed with church members. One brother is "not troubled" with this problem at all. Such cannot be led on in the rehabilitation of the country church.

The Roman Catholic Church, in some places in the country, provides a fine hall, at a central place in the parish, as a recreation center. Here, under the direct supervision of the parish priest the young people meet together in the evenings. Under these conditions no improper conduct is easily possible.

The whole question of the young people and the farm must receive the most careful attention if the rural church is to succeed. It is a well-known fact that in the past the public school has educated away from the farm. But it has not sinned worse in this respect than the popular literature of the day, including, too often, Sunday school libraries and literature. Heroes and heroines are seldom those who live the quiet, up-building life on the farm, nor is farm life, (but usually military, industrial or society life) often painted in glowing or attractive colors. Societies and pulpit alike too often neglect the study of immediate country problems. In the survey an attempt was made to find what is being done (1) in the public school (a) through the curriculum, (b) by distribution of seeds, etc., (c) through the library, to promote a love of country life or to treat of its problems; (2) through the church by (a) sermons, (b) festivals, (c) lecture courses; and (3) in the Sunday school by (a) study and discussion of these questions, (b) library books, (c) the study and discussions in Adult Bible Classes and Societies.

The replies are disheartening. The public school is doing something through its Nature study and agriculture. A very few have school gardens. But 25% of the ministers frankly say they *don't know* what the school is doing. The school is doing little in the distribution of seeds, or through its libraries.

An exceptional church has a harvest or some other festival; but often the significance of these is lost in money-making features. No lecture courses bearing on this subject are reported.

Nothing in the way of popularizing life on the farm is reported either in the Sunday school, the Sunday school libraries or Adult Bible Classes or Societies, except in a very few cases.

This whole subject commends itself to the most serious attention of the Church.

The young people are leaving the farm. The hours of farm work are ten, twelve, and in some cases more a day. The difficulty is not only the length of the hours of work, but the fact that there is *practically no free time that the young people can call their own*. They see the workers in other lines "knocking off" and spending the rest

of the day as they wish. The farm youth have no such freedom. It is not that farmers are slave-drivers in any sense, but largely because the place for leisure and recreation is *simply not recognized* by most farmers. Farm life is not harder than other lines. The young people who work in factories and stores in the cities have not half the opportunity for development physically, mentally and in every way (except socially) that the country youth have. But their life *looks* attractive, and a large part of the reason is that they have leisure time when they can dress nicely and enjoy themselves according to their bent, while in many places even the day off is not easily or pleasantly obtained by the boy or girl on the farm.

It may be said that if the young people had some leisure time they would speed to the country town and spend their time there in picture

Farmers. Take the Boy & Girl ^{into} Partnership

This will imply:-

- 1 Time to themselves:-
- 2 Income of their own.
- 3 A Share in Farm & House
Management.
- 4 Property of their own.
- 5 Comradeship.

shows, poolrooms and the like. That would not be true if better and more wholesome recreation were provided locally.

Two further questions were asked: (1) What share have the young people in the handling of money? and (2) What share have they in the management of the farm? It, of course, depends on the family. In a few cases the children are, *in fact*, partners, and have some income, however small, which is their own to do with as they please, and a share in the control and management of the farm. This is true of families in poor circumstances as well as with the more wealthy. It does not necessitate much property. It is, in essence, a partnership in comradeship and fellowship. It is a spiritual attitude,

possible under any material circumstances, and in many homes in Huron it is bearing the fruits of the Spirit. But the answers to these two questions may, in general, be summed up in the two words "*Very little.*"

In some cases it is said that the young people are too often drudges. One says, "Some treat *married sons as still children.*" These married sons often have no property in their own name, and no legal right to any property should the parents, late in life, when the sons have dependent families of their own, for any cause disinherit them.

The young independent boy and girl with their fellows, anxious to pay their fair share of the group expense or wanting to get something for themselves, are humiliated to have to go and ask for twenty-five cents, often having to undergo cross-questioning before the money is given. Rather than do it they leave and work at what may be distasteful, because they have time to themselves and can pay their own way. And when they come of age they at least want a say in the business of the farm and a right to a property vote. When they get married and have others depending on them they want some provision for these. It is not enough that the parents should have every intention of giving all to the child who stays at home. They must live and maintain their self-respect now, regardless of what they will receive at some later time. It is not surprising that, failing to get leisure, income or property, the young people quietly slip off to the city or the West.

The lot of the boy and girl who stay at home must be made attractive. Their independence must be preserved. If they are treated right, as they are in so many country homes, neither hard work nor privations will drive them away while duty demands that they stay.

The needs of the young people, of the parents, of the country, and of the Church call for the closest co-operation between the Home, the Farmers, all the Citizens, the School, the various rural Organizations, and the Church. And in this magnificently great undertaking the Church has the opportunity of being at once the uniting bond, the inspiration and the leader. The churches must take up a positive attitude, and by co-operation with each other and with other organizations provide more recreation and social life for the young people. Community effort is urgently commended to the attention of the churches. For a fuller outline of this see under the report on Religious Education.

Religious Education

Religious education, as distinguished from the regular church services, is largely confined in the Protestant Church to the work of the Sunday school. Much attention has been given to the Sunday schools by all the churches and by the Sunday School Association. The results have been large in every way. Most of the men and women who have grown up in the country owe their religious instruction and often religious inspiration to the quiet, unobtrusive work of Sunday-school teachers and officers.

The school is a supplement to the home. The home is the fundamental institution, and does more to give bent and direction to the unfolding life of the child than any other agency. The impressions and main tendencies formed in childhood remain almost ineradicable throughout life. Nothing can be more sacred or more potential than the first training of a little child.

The home, consciously or unconsciously, felt its need of help. The Sunday school arose as a handmaiden to the home. It is now entrusted very largely, often almost wholly, with the religious instruction of the children. Sunday-school workers everywhere join in saying with deepest conviction that this is not well. *The home must not shirk its own first duty and, indeed, its chiefest joy. Until the home cultivates group religion and cares for the religious life of the children the Sunday school can never do its best work.*

On the other hand the home has a right to demand that the Sunday school be brought to the highest efficiency in character development. Because the work is so sacred and potential nothing but the best dare be allowed. A Sunday school, as well as a home, may help the children form bad habits, such as irreverence, disorder, inaccuracy, slovenliness in thinking and working, and inattention. The more perfect each institution is the more it helps the other. The life of every child requires that in each there be the best skill and consecration.

The homes in Huron are in many respects delightful. A fuller discussion is given to this on page 48. So, too, the Sunday schools everywhere have the best efforts and services of men and women of highest character, given freely and heartily. Their work is too often but slightly appreciated, but it has made and is still making a deep impression on the whole life of the county.

The object of the home and the Sunday school is given by Jesus Himself: "That none may be lost." The young lives are taken before bad habits are formed and before sin has burned itself into the conscience, and the aim is to bring each one up and nurture him in Christ so that he may never know what it is to be estranged from God, or an enemy of His. The greatest offence is that any one of these should be made to stumble. The supreme mission of the home and Sunday school, to which all others are very secondary, is to keep all the little ones for Christ, nourishing them year by year as they grow older, instructing, training, counselling them as they take an ever larger share in Christ's work of service to mankind. The other activities of the Church have their part in this, but that is dealt with elsewhere.

In the light of this purpose of the Sunday school it is necessary to examine fearlessly the state of the Sunday schools as revealed by

Enroll all in the Sunday School

	Attendance Average	Enrolment	Total	
5-12 years of Age		80%	100%	Boys
			98%	Girls
13-20 years of Age		66%	100%	Boys
		77%	100%	Girls
21 & over		47%	100%	Men
		67%	100%	Women

the survey, and in order to be the most helpful attention will be directed particularly to the weak points and to suggestions for improvement.

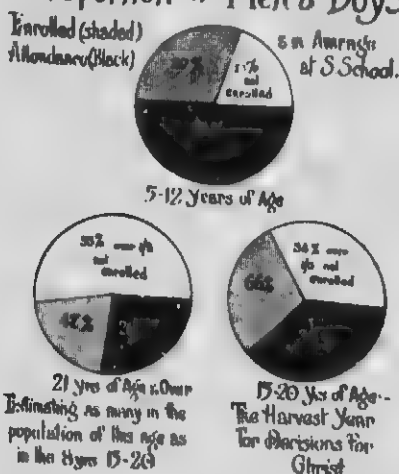
First it is to be noted with pleasure that 85% of the schools are open all the year; 8½% are open six months, and one or two nine and ten months. This is far better than in many rural communities in Ontario. All should be made "evergreen."

In enrolment and attendance the showing is not so good. The same characteristic loss in the Intermediate and Senior years is found that exists in the Church in general.

The enrolment of pupils five to twelve years of age is, generally, good. On the whole it is nearly 90% of the population. (By population is meant the total number of a given age in the community.) But the enrolment of girls is higher than of boys. At this age only 80% of the boys are enrolled and only 51% in average attendance,

while 98% of the girls are enrolled and 85½% in average attendance. In the adolescent years, 13 to 20, the proportion drops alarmingly. Now only 66% of the boys and young men are enrolled, with an average attendance of 37%, a little over one-third the possible number; and of the girls and young women 77% are enrolled and 53% in average attendance. That is, less than half the pupils thirteen to twenty years of age are regularly in school each Sunday. Reckoning the number who should attend school from twenty-one years of age and older to be equal to the number in the eight years thirteen to twenty, it is found that only 47% of the men are enrolled, with an average attendance of 26%, and of the women 63% and

Proportion of Men & Boys



42% respectively. This is all made clear at a glance in the chart on the preceding page.

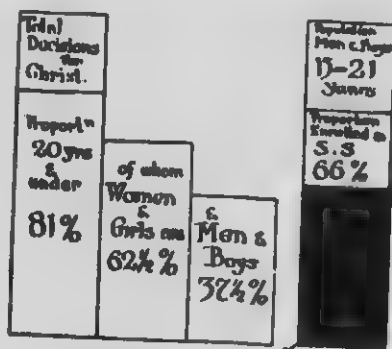
It is necessary to get before the eye of the Church the lamentably small proportion of boys and men enrolled and the much smaller number in attendance regularly every Sunday. The chart above will help to bring this one set of facts out boldly.

But there is yet another significant fact that makes this condition of affairs still more pathetic. The aim of the Church and Sunday school is to mould lives in Christ. The outward symbol is public decisions for Christ. Of all who joined the Church in Huron the proportion who did so between the years thirteen and twenty is 81%, of whom two-thirds, nearly, were girls and young women. It is quite

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natural, for a much larger number of girls and young women are in Sunday school at this age. If all the boys and young men were in school the number of them who decide for Christ would doubtless be as large as the number of girls and young women. But only 37% of the former are regularly in Sunday school at this age. Let these two facts be set down side by side. They are significant.

Significant



37% Only in Average Attendance!

It is not necessary that so few young people should be in the Sunday school. There are churches located in the downtown districts of cities and in the open country where few in the adolescent period leave, and where a large proportion of the young people are in the school. For example, the Elmvale Methodist Church has but 56 families and only 136 members. But the Adult Bible class numbers over one hundred. It studies vital questions and engages in real service. The photograph shows that it does not forget the lighter side.

But what is done for the pupils when they come to school? Much of the teaching is on a very high plane. It cannot be denied, however, that in some cases it is the traditional verse-by-verse lecture method that has gone on through thirty years and more of the study of the Uniform Lessons and the Helps which have grown up with them. The method is familiar to all. Sometimes even the Superintendent, and occasionally the minister when he acts as superintendent, takes the "help" to the desk and reads from it. The pupils, of course,

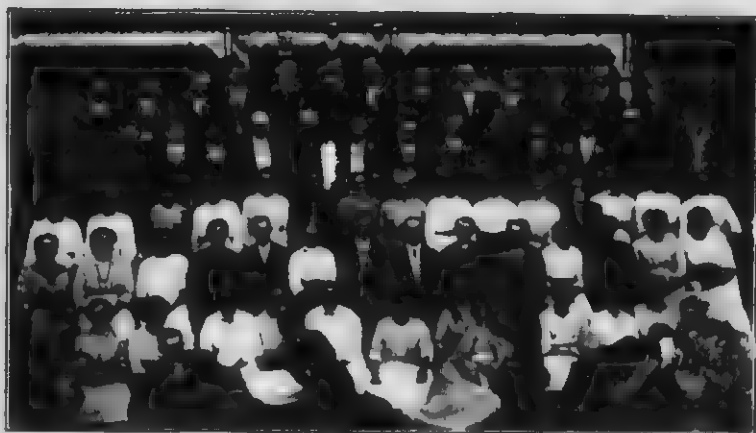
do likewise. Even if he uses his Bible most of the pupils do not, so that a number of the schools using the Uniform Lessons are largely Bible-less. The teacher, following tradition reinforced by the method of the helps, takes the lesson up verse by verse, making a little running commentary. All the preparation can be, and often is, made by hurriedly reading over the helps once. Even the questions asked are often read from the quarterly or monthly. This can scarcely be called teaching.

One result is, it is easy to get substitute teachers, for no demand is made for preparation. But this method is destructive to thoroughness, attention, interest, intelligence, appreciation and love of the Bible or of vital connection between the religion of Christ and the needs of men and one's life in the world. There never was a louder and clearer call than is to be heard to-day by all who have ears to hear, for a great advance in the quality of the education given in the Sunday schools.

A few schools have introduced Graded Studies suited to the varying needs of the different classes, thus following out a principle acknowledged by all educationists for many years and adopted in public and private schools, colleges and universities. It is almost incredible, but a fact, that though graded Sunday school lessons have been used by different churches for many years and have been on the market for eleven years, and approved even by the Lesson Committee who issue the Uniform Lessons, yet a few ministers and Sunday-school workers do not know what is meant by Graded Lessons, and say they have them, when replies to other questions purposely asked to check up the answers reveal the fact that they are using the International Uniform.

Wherever the minister and staff have mastered the principles of the Graded Lessons and studied them carefully the results have been gratifying. By an extended enquiry it has been found that attendance, interest, work in class, at home, and interest and appreciation of the Bible and many other phases of the work have been materially increased. The need is perhaps greatest in the Beginners and Primary classes for lessons suited to the needs of the little ones. Schools having regard for the pupils must adopt lessons suited to their needs.

It is of great importance to know that as a result of recent conferences between various representative bodies new courses, including a modified Graded course for smaller schools, and courses for parents' classes, will soon be issued, prepared especially for Canadian conditions. The first courses for Beginners, Primary and Junior pupils will be issued in January, 1915, by the Presbyterian Church. The Anglicans already have their own courses.



A HUBON COUNTY ADULT CLASS.

There are now 100 members in the Elmvale Methodist Adult Bible Class, 78 of whom are in this group. The seventh in the second full row from the front, counting from the left of the page, is Mr. Medd, the teacher. The class president is on his right, and at her right the Sunday school superintendent. On Mr. Medd's left is the associate teacher, and to his left the minister. This represents a Dominion Day celebration.



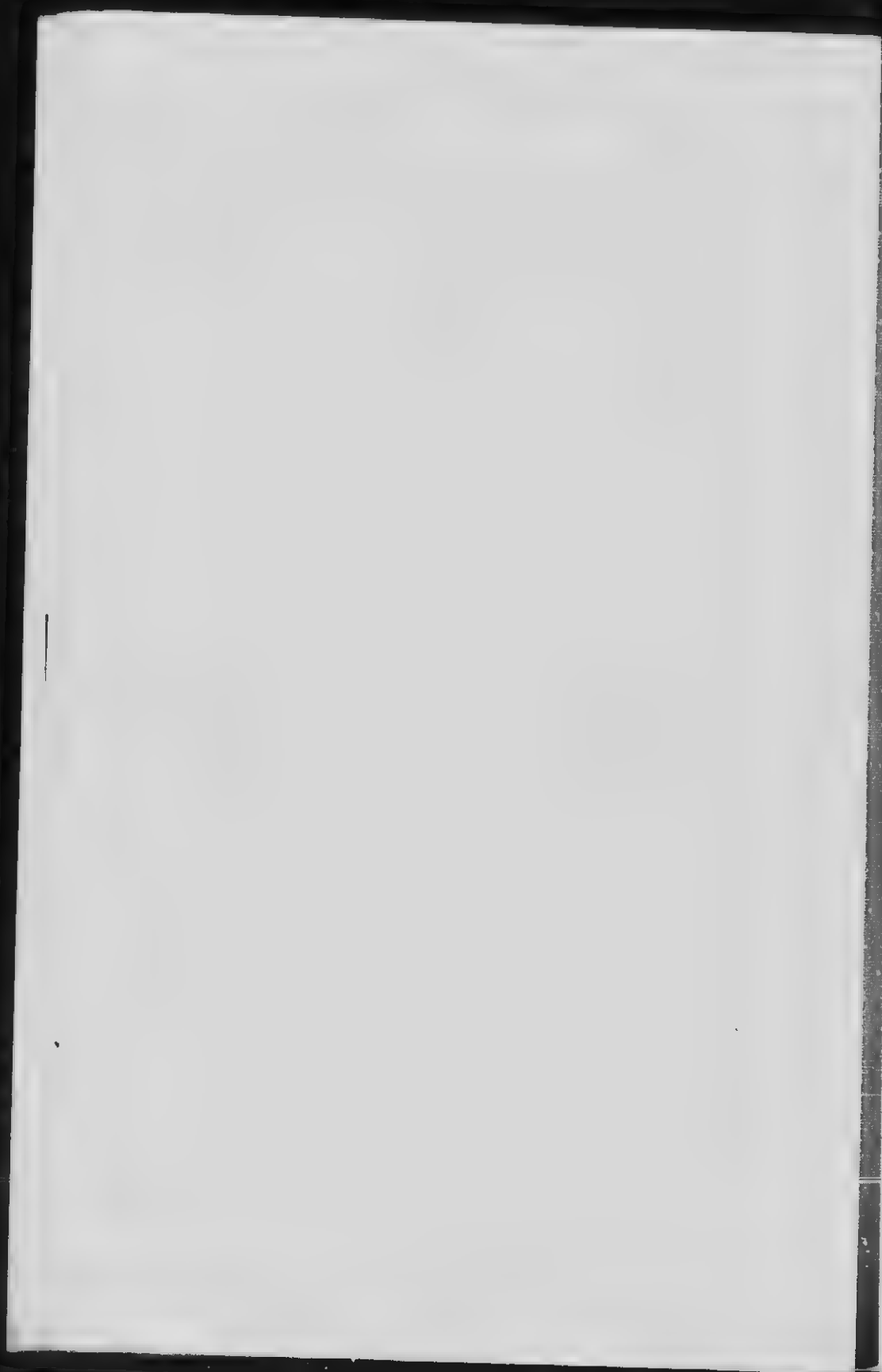
THE KIPPEN (PRESBYTERIAN) SUNDAY SCHOOL. (See page 35.)

It is arranged very well inside.



HOW A SMALL CHURCH MADE THE BEST USE OF ITS BASEMENT.

The rods are permanent. The space is divided so the school can meet by departments. For instance, the space curtained off where the table is set is large enough for the junior department, and where the chairs are is suitable for the intermediates. These are subdivided into classes by cross curtains as is shown in the foreground. Where there is no basement the church auditorium can easily be divided by curtains on movable fixtures which, if necessary, can be taken down after the school is over.



Next to the curriculum used in class is the question of how the class is conducted. The equipment tells most of the story. From the kind of lessons used, the rooms and equipment provided, observations made and reports of others, it is evident that in the vast majority of cases the teacher gathers her class in the midst of other classes or in straight pews, and talks to them fairly continuously for the lesson period. By diligent search little or no expressional activity is found in the Sunday schools. When asked, no one gave any educational activity carried on in the class. Practically no classes have tables around which the pupils sit and work; very few have sand tables, clay, pictures, paste, maps, charts, or any other thing with which to work. There are a few blackboards and maps, but these usually belong to the school as a whole, and are in many cases but rarely used by anyone for actual teaching.

The fact is the Church has been niggardly in the spending of money on the schools. New churches are built for preaching services, with perhaps a basement for a tea-meeting and for the furnace. The school meets where it can. Usually no separate classrooms are provided. Sometimes there is opposition to putting up curtains. Indeed, too often, the idea of spending a fair proportion of money on providing an adequate school with classrooms and equipment is never conceived. This condition of things is rapidly changing, and everywhere people are asking for advice on how to plan a real educational building. When the Church consciously grasps the full significance of educational work, the present proportion in the spending of money will be changed, and Sunday-school workers will get something approaching suitable buildings and equipment. The chart on page 36, prepared from an extended survey all over Canada, is true of Huron County.

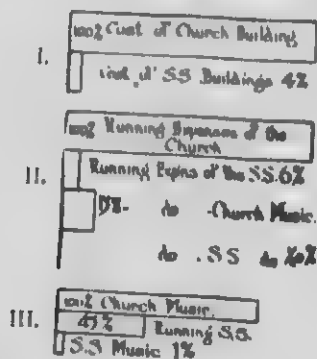
Some of the churches are making good use of all the available space. The accompanying photo shows how one small church, by the use of heavy curtains, has made enough separated spaces to accommodate all its classes. But even these sometimes have no tables or other equipment, and have made no advance in principles or methods in the last ten or twenty years.

There is scarcely one Sunday school building in Huron country districts that embodies present-day educational principles. One of the best is the Presbyterian School at Kippen.

Nor are activities carried on through the week by the classes or departments as part of the education and training of the pupils in Christian living. Organized classes, except the Adult, are rare. A number are reported, but few carry on any expressional activities through the week. It is the exception to find them organized to do such work as is done by Boy Scouts, Girl Guides, Fireside Girls and similar organizations. In a very few cases the classes through the week carry on some kind of athletic sports, as hockey.

Now, it should be evident that education can only be effective as it trains pupils to carry on their proper work in the world. A student from a good business college steps into a big office and is quite at home, because in the college he has kept books and done banking, etc., as much like the real business world as possible. So in the Sunday school the pupils must be *trained*, not merely instructed, to meet real situations. The best way to teach helpfulness is not merely giving a running commentary on some passage in the Bible but by creating a lifelike situation full of human interest.

ARE THESE PROPORTIONS RIGHT ?



And they value the
SS. at ----- ?

Comparative cost of

- I. Church and Sunday School building.
- II. Running expenses of Church and Sunday School, and of Church and Sunday School music.
- III. Church music, running Sunday School, and Sunday School music.

to which the pupil's intellect and emotion will respond in expressional activity, such as speaking his conviction, singing, writing, giving, etc., and by doing good turns every day. Are our Sunday schools training their pupils and fitting them by that training to be efficient workers in the school, in the various societies, in the church and in the world of men and women everywhere? In some respects they are, but they are not, on the whole, nearly producing results up to their capacity.

In almost every case where the minister does anything in school his time is given to the adult pupils. It is a question if this is where the need is greatest. There is an imperative demand to-day for leadership in work with boys. But few ministers have got any help in their theological training to fit them for educational work in the Sunday school, so, usually, the only work they are fitted for in teaching, unless they received this training elsewhere, is to give a sermonette to the Bible Class. The Church must have a ministry trained in Religious Education. One of the most outstanding needs in the opinion of the workers themselves is better trained teachers, and the minister usually must do this himself.

Practically every school has at least one school picnic each year and most have a Christmas entertainment, but few classes have any social gatherings as a class. Practically all give something to missions and nearly a quarter give to some special school object, as the support of a school at Point Aux Trembles or an orphan in India. This is particularly true of the Presbyterian Church.

About half report one or more decisions for Christ last year. *The harvest years for decision are from thirteen to twenty.* But just during these years not over one-third of the boys are in regular attendance at school and not half are enrolled. (See chart, page 31.)

Very few communicant classes, except in the Anglican Church, where each congregation has a class, are reported. One of the best courses for such a class is Young People's Problems (Scribner's, New York), one of the Bible Study Union Graded Lessons.

Mission study classes are so rare as to be almost negligible. Missions must be given a place in the Sunday school if it is to grip the hearts of the people.

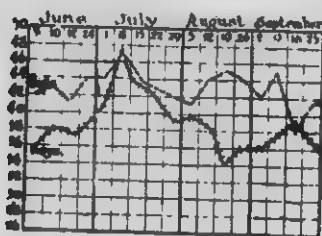
Teacher-training classes are rare. Teachers' meetings, when held, are usually taken up with business, and not given to helpful study of teaching. There are no parents' classes.

Teachers' libraries are seldom or never formed. With so many new books bearing directly on practical Sunday-school work and giving help to teachers and officers in their problems, no school should be without a library. A half-dozen of the best books, read and then discussed at teachers' meetings, are a most profitable investment. It would be a graceful token of appreciation if each congregation would install a small library for the teachers and add a few new books each year. (The Board of Sabbath Schools and Young People's Societies of the Presbyterian Church publishes a selected bibliography for teachers' libraries.)

Less than one in five congregations report that anyone from their congregation has taken up the ministry, or mission, deaconess, Y.M.C.A., Y.W.C.A., or any other distinctively religious work. This reflects directly on the Sunday school, as well as on the home.

Attention should be called to the keeping of records. Usually there is no individual record of each pupil kept, no easily available record of attendance of the boys and of the girls of different ages or departments. Little use is made of such records as are kept. A card system, giving birthday and the main facts of the pupil's Sunday-school and day-school career, is simple and usable, while a chart will show at a glance the attendance of boys, girls, departments, etc., as desired. The following will indicate the general plan, and when used as a wall chart, tracing out each day's attendance before the school, creates deep interest among the pupils, who do not like to see the line curving down.

Attendance Chart



Daily attendance of Girls & Boys
June to September. The figures on
the side indicate the number present
on date indicated at the top

The aim of the best churches to-day is to bring the educational work of the Sunday school up to the highest standard. This means that officers and teachers keep abreast of the rapid progress that is being made in religious education by reading the new books, meeting to discuss important questions and to take up teacher training. It means, further, that the school will have a normal class, preparing senior pupils for teaching, as is done by Miss Carmichael in the Kippen Sunday school, Huron County. The courses of study must be suited to the needs of each class, as is done in Graded Lessons. Then it must be recognized that pupils learn by doing. The work in the class must be done by the pupils themselves. For the little ones there is the sand-

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table, clay-modelling, paper-cutting, coloring, drawing, marching and other exercises, and for older pupils other activities suited to their age. Each class should have definite work to do for the year, in study as well as in service, so that there would always be a certain end in view, and something new to look forward to. Each year of completed work leads to promotion, and the promotion exercises are full of meaning. The study in the class, as in a laboratory, consisting in original work by the pupils, must be linked up with every-day life. There is no divorce between religion and week-day work. This implies that every class, as a unit, must have its own work through the week. For example, the Primary classes may meet to carry out the work of a Mission Band as part of their group activity, not as a separate and distinct body; the intermediates to do such work as is carried on by Girl Guides and Boy Scouts; the seniors and adults in various forms of service. These activities, along with the Sunday work, make for the full development, mentally, physically, morally and spiritually, of each child.

The Young Men's Christian Association has developed a programme with suggested studies and activities and suitable medals, by which all the pupils in a community may through the week carry on these activities together. In every case the *Sunday-school class* is the unit, and all the athletics, etc., are tied up to it. This plan is under the guidance of a committee formed of representatives from the Y. M. C. A., the different Denominations and the International Sunday School Association. It is particularly suited to small communities, as it unites the pupils of all denominations in these week-day sports and other activities. This *Community Effort*, about which full information can be secured from the Denominational or International Sunday-School Secretaries or from the Y. M. C. A., is commended to all in the furthering of religious education and the promotion of play life.

The Public Schools in Huron County

There are two school systems in Huron, the public schools and the Roman Catholic separate schools. There are nine of these separate schools. These also get Legislative grants and municipal grants. As they are more or less private in character, the following report deals only with the National or Public School. Practically all children over five and up to fourteen years of age are enrolled in school, and the average attendance is good and well followed up. The percentage of average to total attendance is 62, which was excelled by but one county (Waterloo, 63%), and equalled by but one other (Perth, 62%), in Ontario, in the year 1913.

The school population has fallen off to an alarming extent. In 1913 the rural school attendance was 6,818, while in 1881 it was 16,500, or 2 2-5 times as much. The villages in 1913 enrolled 1,016 but in 1881 1,534, or 1 1/2 times as many. Even the towns have lost, numbering 3,211 in 1881 and only 2,778 in 1913. The total school attendance in 1913 is only 51 1/2%—a very little over half of what it was in 1881. The following table gives the official figures:

ATTENDANCE AT ALL SCHOOLS IN HURON COUNTY

	1881	1891	1901	1911	1913
Rural	16,500	12,778	9,960	7,066	6,818
Loss, 1881 to 1913, 58 3/4%.					
Village—					
Bayfield	199	167	139	95	82
Blyth	260	280	206	101	154
Brussels	430	332	287	215	244
Exeter	427	433	416	353	323
Hensall . . . . .	....	....	188	140	135
Wroxeter	218	167	116	130	122
Total	1,534	1,379	1,351	1,034	1,060
Loss, 1881 to 1913, 31%.					
Towns—					
Clinton	748	716	562	587	614
Goderich	1,175	1,141	862	993	981
Seaforth	639	831	523	560	673
Wingham	649	618	542	595	610
Total	3,211	3,306	2,489	2,735	2,778
Loss, 1881 to 1913, 13 1/4%.					
Grand total	21,245	17,463	13,800	10,825	10,656
Loss, 1881 to 1913, 50%.					

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0,656



HALF OF THIS SCHOOL NOW UNUSED. NO IMPROVEMENTS IN MANY YEARS.



ONE OF THE BETTER TYPE OF SCHOOL BUILDINGS.

The school room is above, with a good basement for play in stormy weather and for various meetings. But note the narrow windows and cross-light. Formerly there were two teachers, now only one.



A POOR SCHOOL HOUSE.

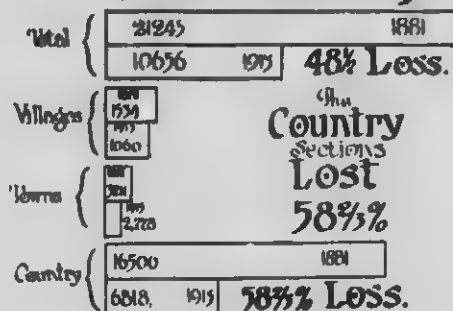
A community that does not value education highly.

TYPES OF RURAL SCHOOLS IN HUNON.

The first two pictures indicate the great loss in population.

The salient features of the foregoing table are graphically set forth in the chart below.

Decrease in School Population in Huron 1881-1913.



The number of boys and girls enrolled is about equal, with the boys slightly in the majority. Very few of school age are not enrolled. The attendance by distribution is good. Few do not attend a large proportion of school days. The average (and median as well) number of pupils in regular attendance at a rural school is 22.

In the rural districts there are 152 female and 44 male teachers—that is, 22½%, or less than one-quarter, are men. The average salary for the men is \$579 and for the women \$513. Almost every teacher is well qualified to teach. Most of the teachers—17—have second-class certificates, 50 have third-class, and 10 have first-class. Only 10 out of the 196 hold temporary licenses.

The previous experience of the teachers now in Huron runs from 4 months to 25 years. The median is 3½ years. Several have had over twenty years' experience, several are new beginners. The number of years in the present position varies from six months or less to 23 years. The median is 1½ years, so that *fully half are 1½ years or less in a school and about ¾ two years or less in their present position*; a few have been 20 years or over. The time spent in the previous position varies from 6 months or less to 18 years. The median is 2 years. Over two-thirds were 3 years or less, and one was 18 years in the previous position.

This indicates how quickly and often the teaching staff changes, and is undoubtedly one of the weaknesses of the school system.

The rural school, in spite of its many handicaps, makes a rich contribution to Canadian life. Many examples might be given, but

one must suffice. In this small country school the teacher has made the work his profession and has been in the one school many years. From 1900 to 1914 forty-two pupils were prepared for High School Entrance. Of these six (14%) have entered the University, of whom one is now a medical doctor, one is studying medicine, and one theology; thirteen, or 31%, have entered the teaching profession, of whom four are teaching, two are in Normal School and seven in Collegiate. Most of those also who have attended University have taught school. Of those in collegiate two expect to study medicine and one theology. Eleven (26%) have gone into business, most of them having taken a business college course. One is still in the public school, and eleven, or 26%, are on farms in Ontario or the West as farmers or farmers' wives.

Ten, or 24%, were not the children of farmers. Of the remaining thirty-two children of farmers who have entered high school, 10, or 31%, are still on the farm—that is, less than one-third. This is probably above the average for those who reach the high school.

Some of these students have had brilliant careers. One is given below: "Passed entrance to Normal at end of first year in Collegiate; entrance to Faculty next year; Honor Matriculation the following year, standing second in general proficiency and being mentioned for five scholarships. In four years was graduated B.A., winning two gold medals in Physics. That fall was given a position with the Carnegie Institute of Washington in Department of Terrestrial Magnetism. The next year he set out from New York in the *Carnegie* on a voyage around the world. Then he spent the last eight months of 1913 in magnetic work in South America."

With such a record of the successful preparation of pupils for varied walks of life—and no doubt other small country schools have a similar record—it is little wonder that Mr. W. H. Johnston, who has been the teacher of this school all these years, should say: "Now, after considering the whole matter, I believe I would not do otherwise, if I had it to do over again, than give my life to teaching a small country school." To one who is willing to put his life into it the work of teaching offers most attractive inducements. To the teacher comes the satisfaction of following with unfeigned joy the success of students whose careers, though perhaps far outranking his own achievements, have been made possible by his unostentatious work. The teacher is an artist in human life. His work never dies.

There are 183 schools; most are well built and well kept. Of these 110 are brick, 8 stone, 4 concrete and 61 frame. In the opinion of the teachers themselves 90% of these school buildings are well kept; the others are only fairly well kept, with two or three that are "poorly kept." A few need to be replaced very soon by new buildings.

Slightly over half (54%) of the school grounds are only half an acre, or a little more, in size. About one-third (34%) are one acre. One or two are 1½, 2 and 3 acres. Five per cent. are only one-quarter acre in size. About one-quarter are not well kept, but a large proportion are level and shaded with beautiful trees. When the buildings are taken out of one-quarter or even one acre of ground there is little space left for games and play. No small country school should have less than one acre of well-kept ground.

The teachers were asked what games the pupils played. From the answers it is clearly evident that play life does not bulk large in the country. A very limited number of games are mentioned, which reveals the poverty of the play of the children. The value of play in education and in life is now being pretty fully recognized, but Canadian schools have not responded very enthusiastically. The children at one school were standing around doing nothing. When asked why they were not playing they said, "We don't know any games." They were tired of the two or three old ones they knew. On a school rink in Edmonton the pupils were seen playing marbles! *Children must be taught to play.* It is one of the most helpful influences in life; it is a force in education. Many of life's problems and battles are won on the playground. Teachers and trustees should co-operate to fill the lives of the children with more enjoyment in life. Idly loitering around the playground or playing rough games is a direct menace to clean living, as it leaves the pupils to the mercy of any bad boy or girl and creates situations where immorality is suggested and made easy. One of the best safeguards against evil, as well as the best positive forces for the upbuilding of clean thinking and acting, is to keep the children interested and active in good, wholesome, vigorous games.

It is very pleasing to note that the schools are, on the whole, well supplied with maps, charts, globes and blackboards. Most of the schools have a fairly good library, comprising books on History, Fairy Stories, Nature Study, Geography, Travel, Fiction, etc., approved by the Department of Education. The cost in 1912 per pupil enrolled was \$25.27; and per pupil in average attendance \$40.15.

Most of the newer schools, even, have cross lighting. This is considered harmful by educational authorities, and every new school at least should provide that the light shall enter at the back and left of the pupils. It is usual to think of the country school as being perfectly sanitary. But a large number, perhaps the large proportion, of the schools are not really cleaned more than once or twice a year. "Our school is well kept," writes one teacher; "it is scrubbed twice a year." Would this case satisfy Huron housekeepers in their own homes where only a few persons—and not a whole school—live? Besides this the schools are swept with brooms. Most of the dust is scat-

tered in the air. The heaviest is gathered up and thrown out; the rest settles again over everything until the next sweeping. Dusting is not usually a fine art with the pupils. Some teachers do not maintain good air in the school. *Greater care should be taken to have the schools sanitary.* This will include more care with the lighting, heating, ventilation and cleaning. *Here is work for the Women's Institutes.* Women are experts in this field.

Medical inspection of country schools is urgently needed. Much sickness and suffering would be avoided by medical attention.

According to the Annual Report for 1913, of the 183 rural schools in Huron in 1912, 103 used the authorized Scripture Readings; all but 2 opened or closed with prayer, and 135 used the Bible. This is a remarkably good showing. Religious exercises are prescribed by Ontario, the regulation reading as follows: "Every Public School shall be opened with the reading of the Scriptures and the Lord's Prayer, and shall be closed with the Lord's Prayer or the Prayer authorized by the Department of Education." The children of parents who object are excused from such exercises.

The regulations recognize, in addition to the religious exercises, the systematic reading of the Scripture, the repetition of the Ten Commandments, the memorization of selected Scripture passages and instruction by a clergyman of any denomination. The trustees have authority to permit the latter in the schoolhouse once a week after school hours. In none of the schools, according to the report, was religious instruction given by clergymen or their representatives. Only 35 schools report that any clergyman visited them during the year 1912.

It is hoped that soon the plan proposed by the Department by which a two years' course in Bible knowledge will be given, with an examination as a bonus subject at high school entrance, will be brought into effect. The instruction would not be given in the public school, but it would have to come up to the public school standard. This is based on the North Dakota plan. It is proposed to use the Golden Rule Series of Readers, adapted to Canadian conditions, as supplemental reading.

The number who have gone to High School in the last five years averages about five for each school, or one a year. It is remarkable that not one in ten reports that any pupil went to an agricultural college of any kind from the school and in only six out of ten cases have any of these graduates of agricultural schools returned to live in their own district. But seven out of ten schools (70%) have sent pupils to a business college, and about half report that pupils have left home to work and live in the city.

It is right that the country school should send its graduates into the professions and business, but is it too much to expect that the country school should fit its pupils for agricultural colleges and for the farm? It is painfully true that the schools still educate away from the country. Nature study and agriculture has been placed in the curriculum, but the situation has not been frankly faced.

It is almost incredible that so little is being done, through the course of study, for country life. Perhaps most readers will be surprised to find that of the 6,514 pupils attending school, according to the Minister's report for 1913, only 156 were studying Agriculture. When the meagre amount of time devoted to the subject (about one hour a week), its very elementary character and purely formal or "bookish" treatment is considered, little can be expected from it. Besides, Agriculture is an optional subject. This year, for the first time, a paper on Agriculture was set for the teachers' examination.

Manual Training, as it is called, or industrial education, as educators prefer to call it, is taken by but 103 pupils and Household Science by only 14.

A new conception of education for the farm must be developed. At the present time the school system, which educates for the high school, the collegiate, teaching and college, leads directly to the city. But the very language and thought of the farmers themselves is not less to blame. "I gave one boy a farm and the other an education," is the common expression, as if the two were fundamentally separate. The parents usually place the alternative before the adolescent boy. "Are you going on to high school and college? If not, you may as well stop going to school now." Indeed, the distinction is often made almost odious. If a boy is not good at "book-learning" and examinations, he is advised that he "had better go back to the farm."

The situation calls for a great change in the school system. There must be an education provided for the country. This will imply, first, a common school education centred in the present interests and knowledge of the pupils, namely, country life; second, continuation and high schools in the community, giving courses for the farm as well as for other professions. This will require at least one teacher in Agriculture and one in Household Science. It will naturally follow that the school garden and domestic science will be found at every school, and that weak school districts will unite for one good school, centrally located, where better teachers will be maintained, each a specialist in his or her own line. With larger schools, better salaries will be paid, and the position of principal, at least, will become more permanent, so that it will attract men to teaching as a life work, a real profession. This will eventually lead to a house being provided for the head

master, as used to be the custom, and still is in one or two sections in Ontario.

But before an education suited to country life is given, one thing is necessary. *There must be a demand on the part of the country people themselves for it.* Prof. McCready, the Director of Agricultural Education in Elementary Schools, says that there never was a time in Ontario when the Government did not want to teach Agriculture in the common schools, and there never was a time when the people did not oppose it. The most stubborn resistance is found among the people as represented in the trustees. The County of Huron may share much more largely in school gardens, Agriculture and Household Science if they will ask for it, or even allow it to be introduced. At the present writing only four schools have agreed to have gardens. Huron is much behind Middlesex and other counties in this respect. The education of the children is most vital and fundamental in the rehabilitation of the country. Will Huron arouse itself and secure for its boys and girls the fullest measure of the best education possible? The Women's Institutes, so successful and influential—far more so than similar men's organizations—should take the matter up, for they at least can see and appreciate the value and importance of the best education for the boys and girls.

These facts indicate that the great strides being made at the present time in transforming education from mere book learning to actual training, as is done in the best business colleges and in technical schools, has made little or no impression on the schools in Huron. Conditions would not seem to suggest that any new need has arisen or that great forward movements have been made in recent years in education.

A grade limit as well as an age limit should be the condition of leaving school. No energy or expense should be spared to secure for every boy and girl in the country the *full common-school education and to suit that education to the needs of to-day and bring it to the highest efficiency in training as well as in instruction.* To deprive the youth of a good elementary education is one of the greatest injuries that can be inflicted on them or on Canada.

The demand is for a fearless advance. The system has been tinkered with a good deal. What is wanted is a reconstruction by an educationist to meet the special needs of the agricultural sections in the present age.

School buildings are not used very much as social centres. The extent reached in this respect is a Christmas entertainment, and, in a few cases, one or two other concerts. One school reports ten given by the children, with occasional outside help, chiefly for the children and their parents and friends.

The school plant is used for a variety of other purposes to a limited extent. Fifteen per cent. report that the school is used for political meetings and elections; 4% for church or Sunday school; 3% for meetings of the beef ring; 3% for lectures; and 3% for farmers' institutes. The school is also occasionally used for lodge meetings, lectures, and literary societies, and, of course, for trustee meetings.

With good schools centrally located the buildings should be used much more extensively for the community. This is the case where consolidated schools are built. The advantages of the consolidated school are great. A leaflet outlining the plan and showing the advantages can be obtained free from the Department of Education.

Sixty-six per cent. of the teachers say the parents take an active interest in the school. The other third say the interest is only "fair" or "poor." One, a lone specimen among his fellows, says "The question is too hard to answer."

The urgent needs in Huron seem to be:

1. *Education for country life.* This cannot be attained by adding a few minutes more to the study of Agriculture or by an occasional school garden. These things are necessary, but to be adequate this end must modify the whole system. Reconstruction is needed.
2. *Consolidation of schools.* This would be a great gain in many sections, provided not too many school districts were merged into one school.
3. *More training in play.*
4. *Medical inspection and more care to have sanitary conditions.*

Farm Conditions

In order to get first-hand information on farm conditions a large number of farmers were interviewed and asked certain definite questions. From these answers and from personal observations the following summary is made.

Many of the farm houses in Huron are fine solid brick buildings, and well furnished. Often the grounds are well kept and beautiful with trees and flowers. Some are fitted with hot water heating, water, bathroom, and other conveniences as good as in the best city homes. Great barns, with concrete floors and silo, windmill or gasoline engine, machinery and implements are even more common. The farms that are well looked after are fertile and yield abundant crops of hay, grains of all kinds, vegetables and fruit, and almost unfailing pasture. The stock is, on the whole, good. A good many raise pure bred stock only. Horses, fat cattle and pure-bred stock form an important part of the country's wealth. Besides the beautiful houses and farms there are splendid scenes of land and water. On the shores of Lake Huron are many summering places, and these are now attracting large numbers of tourists.

Practically every one of the large number of leading farmers who were interviewed was raised on a farm, all but 6% of them in Ontario, and the majority in Huron County. This one fact shows the supreme importance of educating the boys and girls for the farm in every farming community, and not away from it, as has been the custom. *The great majority of successful farmers in any older community are raised and trained in that vicinity.*

Only a small percentage—18%—were ever tenant farmers. Almost all own the farms on which they live. There are few very large farms. The size ranges from 50 to 426 acres, but the great majority run from 75 to 150 acres. The median is 100 acres, which is the size of 45% of the farms reported; 9% report 150 acres and 6%, 200 acres; 13% rent land in addition to their farms. This is often for pasture. The owners value their land at from \$40 to \$80 an acre. The difference in price depends largely on the distance from the town or other distributing centre.

About half hire farm laborers, the monthly wage running from \$10 to \$41 a month. The median is \$25 a month and found. Ten years ago labor was much cheaper, costing from \$10 to \$30 a month,



A BEAUTIFUL HOME.



A BIT OF SCENERY.



A SAFE BATHING BEACH, GRAND BEND.

SOME OF HURON'S ATTRACTIONS.

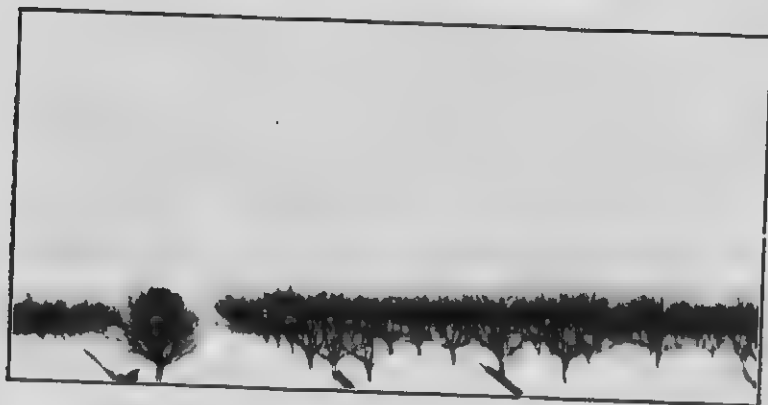




STOCK RAISING.



MIXED FARMING.



A \$1,000 ORCHARD. FRUIT RAISING AN INCREASING INDUSTRY.
SOME LEADING SOURCES OF WEALTH IN HURON.

with a median of \$16. It is everywhere found hard to get help. Female help is less often employed, but is just as difficult to obtain. The price runs from \$10 to \$24 a month, with a median of \$15. Ten years ago it varied from \$6 to \$20, the median price being \$8 a month.

An increasing number of farmers employ a man and wife at about \$250 a year, giving them their own cottage (see photo, page 54), firewood, milk, garden and food and the use of a pony. There is the advantage in this system that it does not break up or hinder the privacy of either family.

On every hand there is the evidence of loss of the young people and very often of whole families. The highest praise is given to some classes of British and other farmers who have come in and made a success. Huron would welcome a large number of such, and it would seem easily possible, under a wise immigration policy, for the Government to stimulate such immigration into counties like Huron that have deep, rich soils and lands adapted to mixed farming, fat stock raising, dairying and a variety of other kinds of farming.

There is a strong similarity, almost monotony, in methods of farming. Only about one-half of these leading farmers spray their fruit trees. Little attention has been given to the orchards, but more are going into fruit growing now. Almost all profess to follow a certain rotation of crops, the terms being three, four, five, six, seven or eight years. The median is four years. Nearly all are three, four, five or six year rotations. Only 13% use commercial fertilizer. It is considered "too expensive." About half practice plowing under clover for fertilizer. The results, in the fairly heavy soil, are good. The land is much improved by tile draining, and practically all drain their land in this way.

A great deal of improved machinery has been introduced. Windmills are very common; gasoline engines are becoming so. Double plows and harrows are now being used to a considerable extent. Manure spreaders are said to give good satisfaction. Washing machines and other labor-saving machines are used in the house, but not in proportion to the number used outside. The advantages of newer methods and machinery that are mentioned are the saving of time and labor, and greater fertility.

Fifteen per cent. say the land is less fertile than it used to be, the reasons given being the growing of corn, poor seasons, bad methods and lack of manure. The remaining 85% say it is more fertile with them, because everything grown is fed on the farm; good rotation of crops, and better methods.

Mixed farming is general. Forty per cent. give a good deal of attention to dairying; 54% to the raising of poultry and eggs; and all, with few exceptions, fatten stock. For all these Huron is particularly

well suited. Twelve per cent. raise pure stock for sale, of which a great deal is exported from Huron; 30% corn, 25% wheat and 38% hay, all of which are found profitable. In addition, others raise horses, sheep, oats, barley and peas. The growing of beans is quite extensive and profitable in some sections.

The increased profit in farming is set down to several causes. Seven and one-half per cent. say it is because of better roads. One section of the county has been greatly helped by a new line of railroad. Twenty per cent. show that a marked increase has come with the wider markets provided in the United States through the lowering of the American tariff. Seven and one-half per cent. only have attempted anything in selling direct to consumers, and not one reports anything worth while being done in co-operative producing, manufacturing, buying or selling, except cheese and butter making in a few sections.

Here is undoubtedly one of the weaknesses in Huron. Considering the progress in co-operation being made in other places and the advantage of it to the farmer, it is not creditable to Huron that little or nothing has been done. In the great advance which is easily possible co-operation will inevitably play a large part. One of the causes preventing co-operation is a negative secretiveness, near of kin to jealousy, which leads one farmer to try to keep from his neighbor all information about business transactions. Co-operative dairying in other places in Canada has largely overcome this difficulty. Another cause is conservatism—an allegiance to the past, a hesitancy to venture on any new line until it is seen how it will succeed with others. This non-progressive spirit stands in the way of progress. Such statements as these are repeatedly made: "Waiting to see how others get on with (e.g.) commercial fertilizer"; "Methods of farming about the same as ten years ago"; "No rotation."

The conditions in Huron are splendidly suited to dairying. Co-operative dairying flourished for a time, but few of the co-operative dairies remain, most of them having been sold out to private parties. In 1913 there were 97 privately owned and 51 co-operative cheese factories, and 103 privately owned and only 13 co-operative butter factories. The reason is not lack of business. For example, one co-operative dairy, now owned by Mr. W. G. Medd, produced in 1905, before taken over by him, \$18,164 worth of butter. Eight years later (1913) the product sold for \$124,187. It is run as nearly co-operative as possible when owned by one person. The patrons have a say in the business and the books are always open to them.

In a paper read at the Huron Survey Conference on Country Life Mr. Medd said that the chief reasons for the failure in co-operation among farmers are:

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DAIRYING.



TILE YARD.



LUMBERING—A DECLINING INDUSTRY—OFTEN DESTRUCTIVE AS IT IS CARRIED ON.
SOME MORE LEADING SOURCES OF WEALTH IN HURON.



A POOR FARM HOUSE.



A POOR BARN—DREARY AND UNATTRACTIVE.



AN ABANDONED HOUSE.
There are a great many of these



A BANKER OF ROADS.



AN EYE-SORE.
Property of wealthy non-resident bachelor.



A SHABBY STORE.

SOME SIGNS OF HURON'S BACKWARDNESS.

"1. Suspicion and fault-finding on the part of farmers with anything managed by themselves.

"2. Penuriousness—unwillingness to pay a sufficient salary to retain good men.

"3. Lack of interest in any new order of things and adherence to old methods.

"The whole mental attitude and viewpoint must be changed before co-operation can succeed. Each for himself is still the rule in Huron. 'Competition is the life of trade' is not true; the life of trade is co-operation and square dealing.

"The problem of keeping the people on the farm is complex, but the following will help solve it:

"1. Education in the country for the country boy and girl, so that they can get just as good an education as in the city. It should be broad, yet distinctly rural and agricultural, and to be had in their own township.

"2. Co-operation in production and marketing, that the farmer may receive true market value, and a rightful price for all that he produces.

"3. Co-operation in social and religious life, that the moral tone of the people may be true to the best teaching of home, church and school.

"4. Leadership by men who are willing to sacrifice time, money and energy to bring into active life the principles of true democracy. Then each community will produce its own leaders.

"The best motto for success is not 'What we have we'll hold,' but 'What we have we'll share.'"

A little is done in co-operation in the egg circles, fruit packing, and the purchase of seed grain, etc., but it is only a small fraction of what is easily possible.

One of the pests in Huron is June bugs. These clumsy insects are huge feeders and strip vegetation bare. They swarm in thousands and are very destructive. Their chief breeding-places are lands that have been in sod for three years or more. Yet there are large tracts of land kept in pasture year after year, providing perfect breeding-places for an unlimited and unfailing supply of these undesirable creatures. Weeds and orchard pests are not looked after as they should be, much to the country's hurt.

Evidences of Huron's backwardness are not wanting. There are unsightly ruins of buildings, abandoned houses, blocked roads because of board and heavy rail fences, beautiful farms lying idle, often held for a high price, and bare and unattractive houses and barns, without conveniences or comforts.

The social life of country communities is receiving, and rightly so, a good deal of attention. The more popular gatherings of a social

character are given in order below. Eighty-two per cent. say that agricultural fairs are the most popular, but there is a strong feeling on the part of some that they give little chance to the ordinary farmer, as all the prizes go to the big exhibitors. County fairs are missing their chief service if they do not stimulate the work of the general farmer. Seventy-eight per cent. say church socials and 63% say Sunday school picnics are the most popular. This is another indication of the place the Church holds in Huron, and of how the people look to the Church for leadership in social life and recreation. Will the Church allow this great opportunity to slip? This is a crucial question. Farmers' Institutes and Clubs come next, with 60%. Some say the former are "waning" and "declining," but that Farmers' Clubs are gaining because of their social features. Family reunions are a popular form of social life—the most popular, say 50% of the respondents. Huron's population is homogeneous and made up largely of the stock of the original settlers, and home life has not been broken up, as in the modern city with its varied interests. This is one of the beautiful things about the county. Public school concerts are the most popular according to 40% of the answers. The public school, it is pleasing to note, is gaining as a social centre. Thirty per cent. think that athletic games are the most popular, and 29% lodge meetings. In some sections dances are popular, but on the whole only 25% regard them as the most popular. Following these come lodge socials, 21%; literary societies, 16%; home talent plays, 15%; card parties, 15%; motion pictures, 7½%; lectures, 4½%, and summer schools, 3%. Where a model farm exists it becomes a social centre or meeting-place also.

In the opinion of these leading farmers everywhere through the county as to what institutions are making the most success in the community, especially as social centres, 54% think the schools are; 60% the churches, 40% agricultural organizations, chiefly because of their social features; 18% the lodges, and 6% social clubs. If the Church keeps in close touch with the school and with agricultural organizations by being most helpful and serving the people's best interests, its position is secure. This it can only do by leading in every advance for the common good. Otherwise these organizations, and others perhaps not wholly good, become the centre of the people's life.

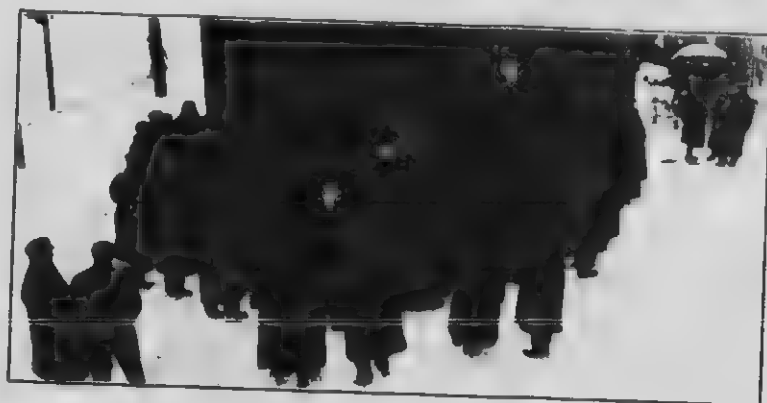
What is the most needed improvement or advance in the opinion of the average farmer? Thirty-two per cent., or almost one-third, say co-operation. This is significant. Will the churches lead in this movement? Eighteen per cent. say better transportation facilities, e.g., roads and an electric railway; 14% say better church work, as abolishing the bar, evangelism, and better organization for actual service and social work; 12% say more scientific farming and better markets, as



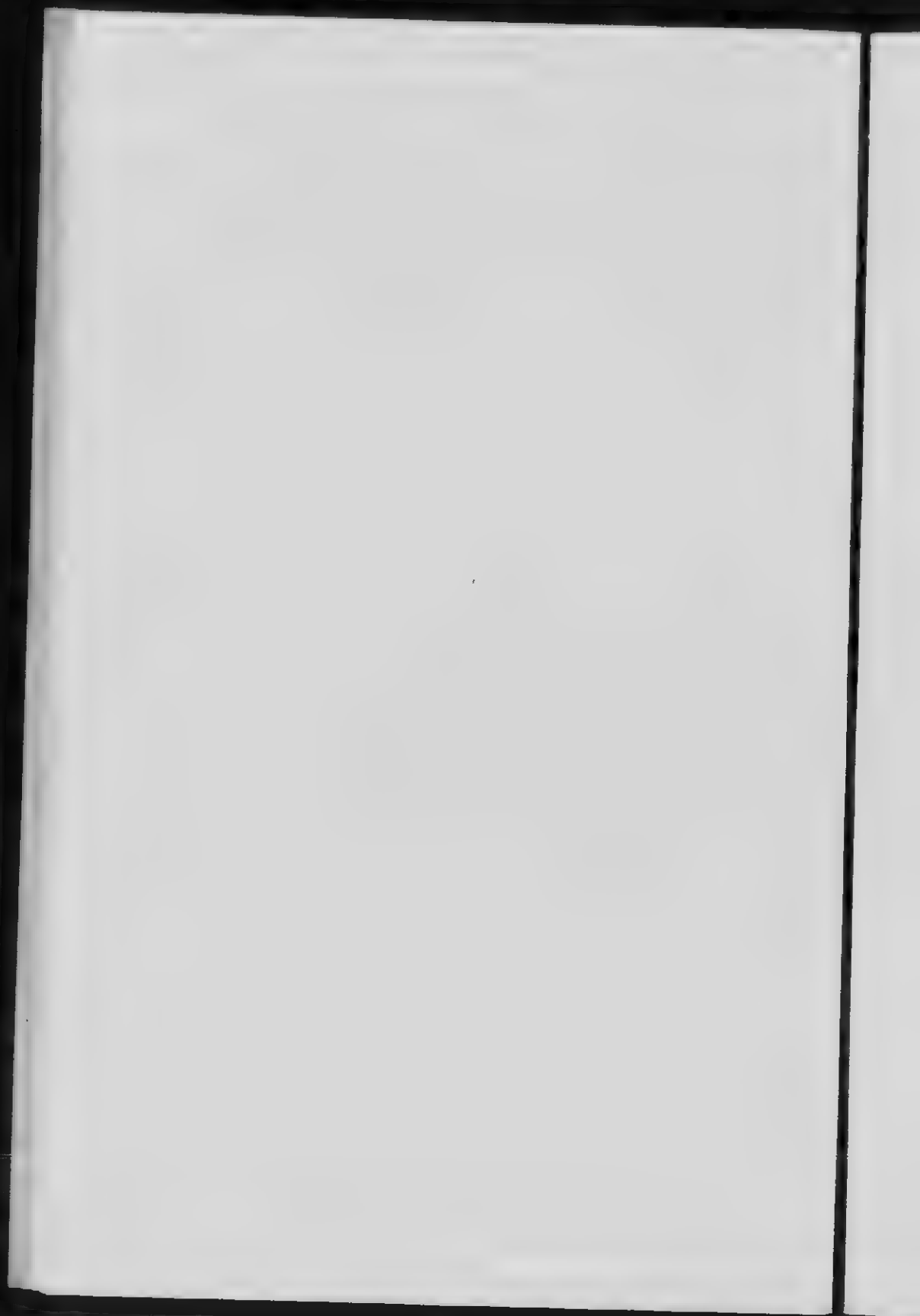
A BREEDING-PLACE FOR JUNE BUGS—MANY YEARS IN GRASS.
ANOTHER SIGN OF HURON'S BACKWARDNESS.



A COMFORTABLE HOME FOR HIRED HELP IN HURON. (See page 49.)



THE SALE—A FEATURE OF RURAL SOCIAL LIFE. (See page 53.)



free trade would provide; 6% say that more social features are greatly needed, such as farmers' clubs; 4% say that the next advance should be the beautifying of the homes within and without; 4% say better agricultural education through school gardens and otherwise; and 4% say community leadership, such as is embodied in a county representative in other places.

In 1907 six counties had district representatives. At first they were looked upon with disfavor. Most farmers felt they knew the business of farming so thoroughly that no one could teach them. But the county representatives by their helpfulness and sterling worth have won their way. This year (1914) *forty-one* counties have representatives, of whom only two are temporary appointments. Each has one or more assistants, so that about 100 agriculture graduates are acting in this capacity throughout the province. *Huron has no county representative.*

The county representative is the friend and assistant of every farmer. He gives advice, for example, on how to pack apples; when to spray and how to make the spraying mixtures. So in every branch of farming. His work is to know his district thoroughly and give help as needed. *Huron should have a county representative.*

The above replies give a good notion of the trend of thought. The need of co-operation is beginning to be strongly felt and the longing for more social life—through the Church preferably, and, if not, through other organizations that will minister to this need. It is safe to say that the next few years will see great changes and advances made in farming and in everything pertaining to country life.

The poverty of the social life was brought out strikingly. Most of these leading farmers were not at more than two or three of the above enumerated or other social gatherings in a year. A good number of them were at less than two or three. No doubt some of the older settlers do not regard this as a hardship at all. But it is not to be expected that young people, especially young people of a new age, will be satisfied with such a meagre social life.

In many cases the farmers gave their own personal observations on farm life in general. The light these throw on the social question is illuminating. One of the leading and most successful intensive farmers "has no use for lodges," in which is included most social times. Another says: "Boys have gone West. Why? Lack of interest and a desire to roam. They will be cured when a little older. The young people at home frequent party dances in the homes during the winter until hardly able for anything else."

These replies and others show that there is no insight into or sympathy with the present needs of the young people. The feeling is insistent that the objection is not to the recreation in itself, but to the fear that the boys and girls will not be able to get up quite so

early next morning or work quite so hard all day. That is, the young people's aim in life is to be able to put in as many hours as possible at continuous drudgery, saving only enough for eating and sleeping. That, coupled with the attitude to those who go West or elsewhere, indicating the belief that it is "a lack of interest and a desire to roam" and that "they will be cured when a little older" means little or no improvement can be looked for until such farmers are converted to a new view of life. But where farmers and others face the situation frankly and ask, "Why should the young people be interested?" "What is there in farm life for them?" "What can be done to make it attractive?" and when the heart conviction is that the supreme need is to keep them, happy and contented, on the farm, then conditions will be changed. It is the firm conviction of many observers that while a great deal can be done and should be done by others, a very real part of the solution is in the hands of the farmers themselves; and, further, that unless they act the efforts of others cannot be altogether successful. This opinion is strengthened by seeing many cases in Huron, where, under very similar external conditions, the children remain in the home in hearty, interested co-operation.

Many of the farm-houses are beautifully kept and fitted with most of the modern conveniences. *But it is quite astonishing to see how many homes there are where little attempt is made to beautify them with trees, flowers or paint, or to introduce conveniences, many of which cost little but are of almost priceless value and comfort, especially to the women and girls.* These alone would add inestimably to the attraction of country life, which already has so many advantages over every other kind of life. But because people live in the country is no reason why they should sentence themselves to pioneer conditions when all the comforts of the city home, with few of its drawbacks, are easily within reach. The rural telephone has done much for the country; hydro-electric service may do much more; and any progressive family, by their own care, and work in spare moments, can do wonders in beautifying the home and in making it more attractive and convenient—in every way a better place to live in.

In some homes there is a liberal supply of good books, magazines and papers. In others, there is a great lack in this respect. The proposed postal library will, if carried out, bring books within the reach of every home. The community itself, however, through the Church or other organizations, has an opportunity to promote the habit of reading good books. Country people have leisure, particularly in the long winter evenings, for reading and study, and the good use of this time is one reason why so many of them have been and are above the average in intelligence and in their grasp of fundamental principles.

The Survey Exhibit

After the Survey was completed exhibits, or conferences on country life were held at Exeter, Clinton and Auburn. The following is the programme that was given. It should be noted that most of the leading influences bearing on country life are represented.

AFTERNOON

- 2.30—2.40 Chairman's Remarks.
- 2.40—3.00 The Survey.
Dr. Myers.
- 3.00—3.25 The Church and the Rural Community.
Rev. S. F. Sharp, B.A., B.D.
- 3.25—3.35 Discussion.
- 3.35—4.00 Huron from Within.
W. G. Medd, Esq., Winchelsea.
- 4.00—4.25 Our Needs and Achievements.
John Rowcliffe, Esq., Farmer.
- 4.25—4.35 Discussion.
- 4.35—5.00 Economic Influences that Affect the Farm.
F. E. Ellis, Esq., Editor *Farm and Dairy*.
- 5.00—5.10 Discussion.
- 5.10—5.35 Agricultural Instruction in Relation to the Financial Prosperity and the Social Life of Rural Districts. (Farmers' and Women's Institutes, Farmers' Clubs, Co-operation and Markets, will be among the subjects discussed.)
George A. Putnam, Esq., B.S.A., Supt. of Farmers' and Women's Institutes, and F. C. Hart, Esq., B.S.A., Director of Co-operation and Markets Branch.
- 5.35—5.45 Discussion.

EVENING

- 7.30—7.55 The Rural School and Its Relation to Rural Life (with Lantern).
S. B. McCready, Esq., Director Elementary Agricultural Education for Ontario.

7.55—8.05 Discussion.

8.05—8.30 Getting More Joy Out of Life.

Taylor Statten, Esq., National Boys' Work Secretary, National Council of Young Men's Christian Association of Canada.

8.30—8.40 Discussion.

8.40—9.05 Some Features Brought into High Relief by the Survey.
(With Charts and Lantern.)

A. J. W. Myers, Ph.D.

These meetings must begin sharp on time.

So much interest was shown and so many requests for meetings in different sections received that it was decided to hold conferences in many places in the county, giving, by addresses, charts and lantern, the results of the Survey.

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